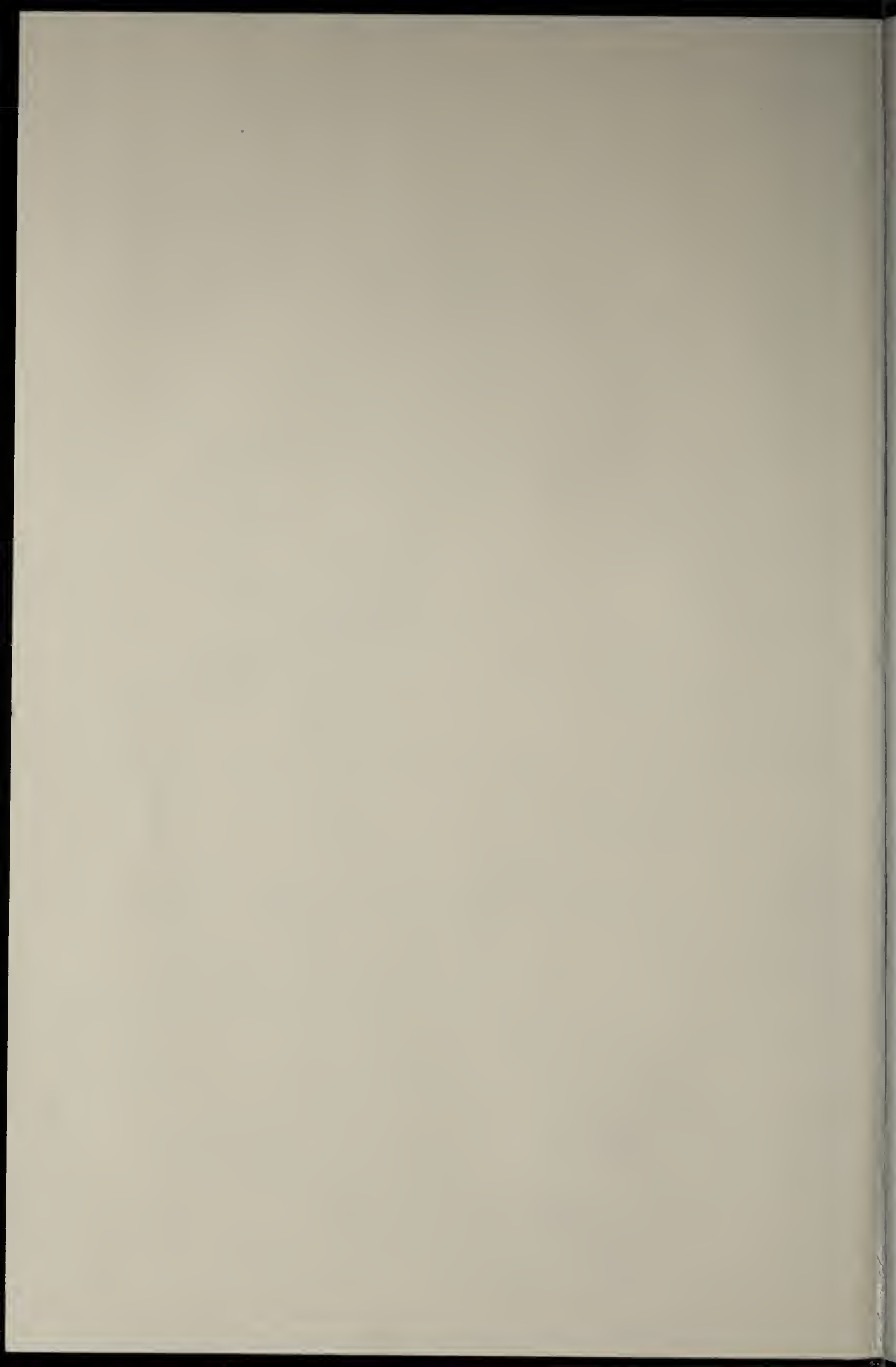


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HISTORY OF THE
Old Fort Herkimer Church
GERMAN FLATTS REFORMED CHURCH

1723

BY W. N. P. DAILEY, D. D.



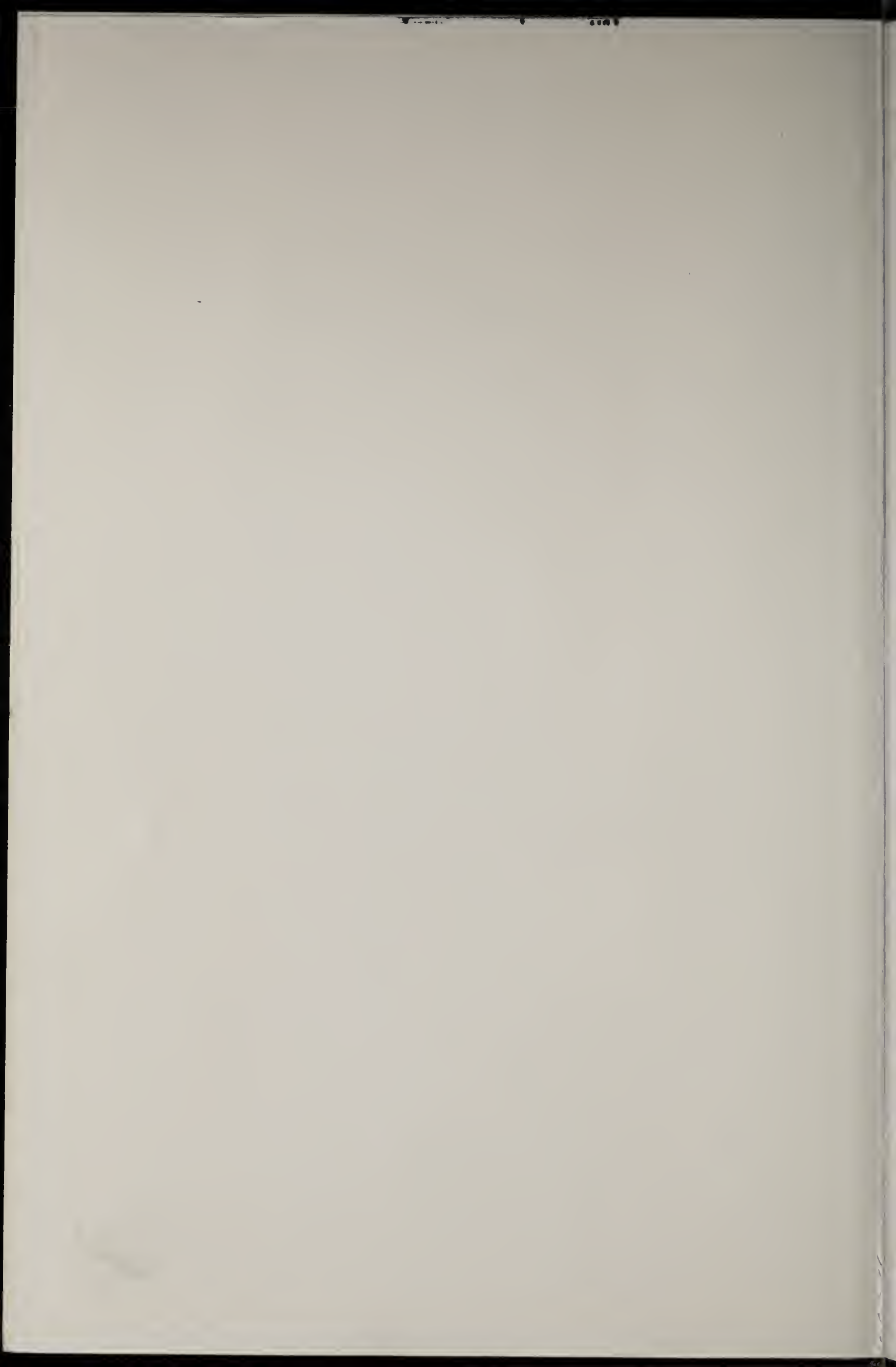
Published by the

ST. JOHNSVILLE ENTERPRISE and NEWS

LOU D. MacWETHY, Editor

St. Johnsville, N. Y.

PRICE 35C POST PAID



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OLD FORT HERKIMER CHURCH

Historical Sketch of the German Flatts Reformed Church at Fort Herkimer, N. Y. In the Beautiful Mohawk Valley

Organized in 1723. Land Given 1730 and 1773. Present Edifice Begun About 1730

A Story of the Palatine People and Their Early Struggles. Many Names of First Settlers

By Rev. W. N. P. Dailey, D. D. Author History of the Montgomery Classis, R. C. A.

Names of First Settlers in Herkimer County

IN THE OFFICE OF THE SECRETARY OF STATE AT ALBANY are some seventy original land papers that have to do with what is now Herkimer County, and its first settlers, names familiar to the community, as Herkimer, Petri, Rickert, Starling, Edick, Helmer, Bellinger, Staley, Garlock and others. These papers are of the calendar vintage of 1721, 1722 and 1723. Gov. Burnet, under date of Nov. 21, 1722, writes, "I have given them (Palatines) leave to purchase land of the Indians . . . between Fort Hunter and Canada Creek . . . as far as the settlers wished." John Conrad Weiser, one of the finest of all the Palatine emigres, obtained a deed from the Indians, July 9, 1722, for twenty-four English miles on both sides of the river from Little Falls west. But he was forced by the Governor to take land three miles back from the river. In 1723 a warrant for the survey of this land was given to Johan Jost Petrie, the leading spirit among the settlers on the north side. The dispersion of the Palatines began in 1720, after Gov. Hunter's tar fiasco on the Hudson. The "Schorie" lands were the immediate Mecca but Gov. Hunter favored the land barons of that coun-

try, and influenced Gov. Burnet to do the same so that a third of the Palatines were driven out of the Schorie and these entered the Mohawk Valley in 1721-1723, after whom came many more including four Herkimers on the Palatine ship that reached New York October 27, 1722. An old extant deed, dated September 24, 1730, gives an acre of ground, on which a school had already been erected, for the building of a church. There is no question, it seems to us, as to the religious customs of these people, who, like the Dutch in the eastern end of the valley, always set up their altars along with their schools, often doing this before they built their permanent homes. The Fort Herkimer and the Herkimer churches were for more than a century and a half a double charge. We are persuaded that the work and church on the south side was begun first, but the need for similar work on the north side was soon apparent. The name of Burnetsfield was applied to both sides of the river. Burnetsfield was applied to both sides of the river.

The founders of the Christian Church in these localities, the transplanters from the Palatine to this section of the valley of the Reformed faith were sufficiently satisfactory predecessors of our church of today,

and unless we do much better than they the past has failed to instruct us as it should. Reading the records that the fathers of these two churches through their two hundred years have kept we recognize their failings, common to all mankind, but these faults are no disgrace to them nor to us who succeed them.

A Story Not Often Told

Strangely to say the story of the Fort Herkimer Church has not often been told. Doubtless in the nineteenth century there were sketches now and then appearing in the local press of both of the churches, and in the histories of the County of Herkimer one reads considerable about them. In 1886 when Rev. Henry M. Cox was pastor of the church, he preached three historical sermons bearing on its early history, that of the Spinner pastorate, and the ensuing fifty years. There is a copy of the Nicholas Feller will of May 28, 1734, in which the testator bequeathes his church seat to Han Nicholas Crisman, his son-in-law, but whether it was the church on the north or south side it is impossible to determine by the will. Nicholas Welleven, who sold the acre of land for the church on the south side, was a son-in-law of Nicholas Feller, while Nicholas Crisman was a member and pew holder in the German Flatts Church.

Early Church Papers

The contract between the two churches, dated August 4, 1798, calls for a collegiate pastorate; the second call given Rev. J. D. Spinner, dated July 19, 1802 (though the salary was to begin July 4, 1801); action of Montgomery Classis on this call, dated May 28, 1805; and a brief mortuary record, in the Latin, of Rev. Mr. Spinner, dated May 12, 1829. Another effort to tell the history of these two churches is to be found in the "History of Montgomery Classis" by Rev. W. N. P. Dailey.

In the Spring of 1920 the New York Biographical and Genealogical Socie-

ty typewrote the records of both churches, their archivist, R. W. Vosburgh, affording a very fine piece of work. Bound volumes of this work are to be found in the Herkimer Reformed Church. All three of these men were handicapped by the absence of documents that have since come to light, the last, discovered by the writer of this history, being the old deeds, whose existence or their dates, were being questioned. These are the deeds to the church land at German Flatts, one bearing date of September 24, 1730 and the other that of April 26, 1773.

First Settlers Were Palatines

The first settlers in this section of the Mohawk Valley, the pioneers who blazed their ways through this virgin wilderness and first upturned the soil of the lowlands, were the Palatines who for a decade and more were coming to America under the patronage of England. These were the men and women who formed the nucleus of the membership and congregation of these two churches, many of whose descendants are still dwellers in Herkimer County, and not a few of whom are allied with the Reformed Churches of this and the adjacent country. The Burnetsfield Patent to John Joost Petri and Conradt Riekert, and ninety other patentees, is dated April 30, 1725, but the Council had the petition of the Palatines to buy lands hereabout as early as Sept. 9, 1721 and decided on this date to allow them to buy, and these lands were purchased in 1722, for the Council meeting held in New York, Jan. 17, 1723, refers to the sale by the Mohawks of the land to Petri and Riekert and the other patentees.

One can hardly believe it was characteristic of these Palatines, after their Hudson valley experience and their treatment by the land grabbers of Schoharie, that having bot this Mohawk valley tract in 1722, at the latest, they would have waited for any time to elapse before starting for their "promised land." We are

persuaded that the Palatines began to settle at once the land they bought in 1722. And, as always and everywhere customary with them, they erected their school houses and planned for their houses of worship.

Patentees on North Side

The patentees on the north side of the river (Herkimer) were Mrs. Eva Staring (wife of John Adam), who secured a 100 acres of woodland at Astenrogen, then following west were John Jost Temouth, Mary Beerman, Augustines Hess, Johannes Poenradt, Gertruy Poenradt (wife of Johannes), Henry Heger, Elisabeth Hellmer (wife of Lendert Hellmer), Hendrick Spoon, Jr., Johan Adam Staring, Lodwick Pares, Johannis Beerman, Philip Helmer, Frederick Pell, Anna Mary Pell, Mary Catherine Koens (widow), Melgert Ffols, Johan Veldelant, Adam Michael Smith, Johan Jurgh Kast, Jr., John Adam Helmer, Nicholas Ffeller, Jacob Wever, Johan Jurgh Smith, Johan Jost Petre, Hendrick Mayer, Thos. Shoemaker, Anna Catharina Lant (widow), Johan Adam Bowman, Godfree Reelee, Nicholas Wever, Tedrigh Temouth, Jurgh Dacksteder, Lodwick Rickert, Johannes Pellingner, Lendert Helmer, Johan Jurgh Kast, Peter Pellingner, Frederick Staring, Gertruyt Petrie (wife of Johan Jost Petrie—"lying in ye middle of ye Great fflat, is Called ye Stone Ridge"), Johannes Velden Staring, Elisabeth Edigh, Margaret Pellingner (wife of Peter Pellingner), Catharine Rickert, Anna Veldelant, and Frederick Helmer. Even before the survey was made it was decided by the Council that each of these persons was to have a hundred acres of land, and the tract extended from Astenrogen on the east twenty-four English miles west, on both sides of the river. These forty-six persons, with their families formed the nucleus of the Herkimer Church, as the forty-six others who obtained lots on the south side made up the congregation of the Fort Herkimer church. At least three acres of the fifty low-

lands was to be cultivated in three years and the hundred acres was subject to an annual quit rent of two shillings and six pence. Provision was also made for roads.

Patentees on South Side

The names of the patentees for the lands on the south side of the Mohawk, nucleus of the Fort Herkimer Church, were as follows: "Jacob Bowman, Christopher Fox, Johannes Reslaer, Nicolas Kaslaer, Anna Dacksteder (wife of Jurgh Dacksteder), Johannes Miller, Nicolas Staring, Joseph Staring, Conradt Orendorf, Hendrick Orendorf, Peter Speis, Lawrence Herter, Ffrederick Pellingner, Conrady Ryckert, John Michall Edigh, Hendrick Spoon, Johannes Hess, Nicolas Welleven, Ludolph Koring, Anna Mayor, Catharine Pears, Margaret Pellingner (wife of Johannes Pellingner), Jacob Edich, Michael Editch, Hans Conradt Ffelmore, Christina Ffelmore, Ludolph Shomaker, Mary Ffeller (wife of Nicholas Ffeller), Jacob Wever, Junr., Mark Petrie, Odelia Koring (wife of Ludolph Koring), Anna Margaret Helmer (wife of Johan Adam Helmer), Andries Wever, Godfrey Reelee, Junr., Ephraim Smith, Elisabeth Speis (wife of Peter Speis), Appolone Herter, Mark Rykert, Marte Smith, Jacob Ffols, Lodwick Kones and John Velde Staring, Junr."

The Staley Patent

Another large tract of land that was granted the Palatines was called the "Staley Patent," and consisted of 34,000 acres on the south side of the river, and lying just back of the Burnetsfield Patent. The Indian deed is dated Sept. 24, 1724, granted to "Rudolph Stekle, Jurch Bender and other distressed Palatines" and includes land on both sides of the river. When the Patent was finally granted the land was all on the south side, but the Patentees mentioned are Rudolph Staley and Johan Jost Herckheimer, junior, and the license was granted May 8. 1752. There were 16,000 acres

of woodland in the tract. But the deal was not consummated so in another petition they asked for 34,000 acres and in the Indian deed of May, 18, 1754, they were granted 45,000 acres for 295 Spanish dollars which was the equivalent of 118 pounds of the current money of the Province (\$295.00).

Remsen Deed

The Remsen deed, establishing the Glebe for the German Flatts church, from which the minister was to receive the rents, dated Sept. 18, 1765, is in the possession of the Herkimer County Historical Society. After the death of Peter Remsen, in an appeal to the Legislature of 1797, the legality of the Glebe rents by virtue of the transfer of the trust of the heirs of Peter Remsen, was reposed in the consistory of the German Flatts Church. The heirs at the time were: Simon Remsen of Queens County, Abraham Brinckerhoff and Dorothy, his wife, and Sam Remsen, of New York City. It is not in the province of this history to go into detail in the matter of the trials and tribulations, the law suits and land sales, and a multitude of legal and land tangles that ensued from this glebe land trust. These are all followed out in the typed records of the churches, as revealed by the court records. The boundary line between the Vaughan Patent and the Staley Patent, the latter land lying to the north and west of the former, was so indefinite that when the dispute was settled finally, the German Flatts Church discovered that they had given a lease for eighty-six acres of land in the Vaughan Patent, which they believed belonged to Lot No. 47 of the Staley Patent. The Church was forced to buy this land of the owners of the Vaughan Patent, in doing which liabilities were incurred that provoked certain law suits and in defense a goodly share of their own glebe was lost forever.

Official Title of the Church

Turning back to the Session Laws of

the State of New York for 1797 we find the official title of the church on the south side to be (at least since 1797), "The Ministers, Elders and Deacons of the Reformed Protestant Dutch church in the town of German Flatts in the County of Herkimer." Running through the records of the Herkimer Reformed Church one will find a great many comments about that church and its ministry which relates directly to the church and its work and its ministry on the south side. Because there were as many settlers in the very beginning on the Fort Herkimer side of the Mohawk as there were on the north side, and because the road ran first, and for a century, on the south, and because of the greater increase of the population there, not to speak of the post that was later established where many soldiers were quartered from the time of its first building, nearly, we have always been persuaded to believe that the religious conditions and needs were paramount with the same on the Herkimer side of the river, and that from the original settlement by the Herkimers and others, religious services were begun and conducted as early as 1723, if not the year before, when the Palatines began to come into the upper Mohawk Valley.

In an address by the late Hon. Robert Earl, Chief Justice of the New York Court of Appeals, who was a life long resident of Herkimer, and whose people at first were attached to the Dutch church there, and who continually was researching the history of Herkimer County, he said, (May 11, 1880) speaking to the Oneida Historical Society, that "in the settlement of the upper Mohawk Valley the Palatines built their first Church on the south side of the river." He quoted Smollet (Vol. II, 163) showing that the land carriage at Little Falls and the road up the valley was on the south side. This fact gave the settlers there a certain vantage and caused the south side for many years to be larger in population

than the north side, where the Palatines, at the very beginning also, built their village.

Church and Fort During War (1754-60)

After the French and Indian War the villages on both sides of the river prospered for a quarter of a century. In 1756 Col. Wm. Johnson stockaded Fort Herkimer and 1,000 troops at one time were posted there. In the Documentary History of New York is a description of Fort Herkimer by a French spy. Benton's History and Lossing's Field Book have a view of the fort in 1756. It has always seemed singular to us that directly after the devastation of the Palatine village on the north by the French that a spy of that nationality could go up and down the river unmolested. He described Fort Hunter also but placed it on the wrong side of the Schoharie. He does not mention the church at German Flatts; he was more interested in forts than in churches; he does not mention a school house, nor does the 1756 view of the fort show a school house, but there must have been one for that large population. If there was an uncompleted church edifice naturally that would not be mentioned. The French spy called the place Fort Kouari, which is said to mean "a bear."

Historic Events at Fort Herkimer

It was from German Flatts or Fort Herkimer that Col. Charles Clinton (father of Gov. George Clinton and grandfather of DeWitt Clinton) marched in the summer of 1758 to the capture of Fort Frontenac from the French. One of the first liberty poles in the valley, if not the first, was here. Sheriff White came all the way from Johnstown, accompanied by a body of militia and cut it down. In 1772 Gov. Tryon was here inspecting the troops. The Massachusetts military records state that Col. John Brown, who lost his life in the Battle of Stone Arabia, was here with a Connecticut military company from

April 1, 1776, on for a year or more. Col. Willett assembled his troops here Feb. 7, 1783, for the capture of Fort Oswego from the British. In the following April Capt. Thomas set out from Fort Herkimer to carry to Fort Oswego, news of the treaty of peace. Preliminary articles had been signed Jan. 20, 1783, but Col. Willett did not know this. In 1783 Gen. Washington was at Fort Herkimer and, of course, was in the Old Stone church. In 1785 the Oneidas and Tuscororas met here and ceded to New York all the territory lying between the Cherango and Unadilla rivers.

Oldest Record

The oldest extant record concerning the German Flatts Reformed Protestant Dutch Church, which is the corporate title, minus the names of the officers, is dated September 24, 1730. This original deed, lost for a great many years, was turned over to the Herkimer Church in June, 1922, after being photostated and copies placed with the Fort Herkimer Church and another in the State Library at Albany, New York. Mr. Dailey, to whom the deed came, gives the following abstract of this deed:

Abstract of a Deed from Nicholas Wohllaben to eleven others and himself, for one acre and nine rods of land in Lot No. 30, on the south side of the Mohawk River at Burnetsfield. At the time the deed was drawn there was a school house on the land, which was also being used, undoubtedly, after the custom of the Palatiners, for worship.

Indenture dated Sept. 24, 1730, from Nicholas Wolever to Frederick Pellinger, Rodolf Steley, Johan Jost Herkemer, Thomas Schoonmaker, Rodolph Coring, Johannis Hess, Hendrick Spoon, Michael Etick, Junr., Hendrick Orendorph, Nicholas Staring and Hendrick Heager, all of Burnetsfield. The deed recites that Nicholas Woolver is seized of a lot at Burnetsfield, on the south side of the Mohawk River, known as Lot No. 30, as appears by a certain certificate dated

March 28, 1723 which is two years before the date of the Burnetsfield Patent of April 30, 1725.

Description of Church Land

Nicholas Woolever "in consideration of the sum of fifteen Pounds Currant Money of the Province of New York" conveys to the eleven grantees "all That Certain Toft ov Lot of Ground Beginning at a Certain Marked Pole standing in the Division Line of him the said Nicholas Woolever and Rodolph Coring near the South End of the Swing Gate which stands near the Mill of ffredrick Pellinger and runs from thence South Twenty four Degrees West Three Chains and Twnty five Links Thence South Sixty Six Degrees East Three Chains and Twenty five Llnks Thence North Twenty four Degrees East Three Chains and Twenty five Links, Thence with a Straight Line the place where first began Containing nearly the One half of a Rynland Morgan or One English acre and Nine Rodd" to have and to hold forever "To the Intent and Purpose That the said Lot and Toft of Ground shall be for the Use of a School and a Church if at any Time hereafter The Partys above Mentioned shall be Inclined to Eredt a Church upon the Same near the School now thereon standing" said church to be built at the expense of the company. One twelfth of the lot reserved to Nicholas Woolever for the uses aforesaid, who warrants and defends the title. The deed is witnessed by Ed Collins and Tho. Martin, Grantor signs, "Nicholas Wohllaben." On the back of the first sheet is a receipt dated Sept. 24, 1730, for the purchase money £15, signed by "Nicholas Wohllaben." The deed is Indorsed "Indenture Between Nich. Woolver & ffrdk. Pellinger in Compy. The word "company" does not occur in the body of the deed, the names of the eleven grantees being repeated each time that it is necessary to repeat them. Undoubtedly the Palatines of the south side used the school house men-

tioned in this deed as their first place of worship, thus putting the beginning of the church back to the original settlement in 1723.

The original deed, dated Sept. 24, 1730, granted to Nicholas Woolever and eleven others, an acre and more of land for church and school purposes. This deed is a conveyance of this same land by the "company" to the Reformed Protestant Dutch Church of German Flatts. Some words of the deeds are illegible thru deterioration of the paper by age.

Quaint Wording of 1773 Conveyance

This Indenture mad and Concluded this Twenty Sixth day of abril in the Terthenth Year of the Reingn of our Sovereign Lord King George the thirth, of Great Britain France and Ireland Defend: of the Faith &: and in the Year of our Lord Christ one Thousand Seven Hundred and Seventy three, between Diedrich wohlleben Peter Bellinger, John diedrich Steahl Johan Jost Hercheimer Thomas Schumacher Augustines Hess Nicklas Spoon johan Mickel Ittig Frederick Arendorf Nicklas Starling Henrich Heager of Burnatsfield in the County of Tryon in the Province of New yorck Yeomans of the first part, and the Reformirth protestant Church and School on the South Side of the Mohawk River at the Same place of the other part witnesseth that the Said Partners Diedrich wohlleben Peter Bellinger Johan Diedrich Steal Johan Jost Hercheimer Thomas Schumacker Augustines Hess Niclas Spoon Mickel Ittig Frederich Arendorff Niclas Staring Henrich Heager for a good Lofe . . . C . . . Sch Currand and Lawfull Money to them in hand paid before the enselling and livery thereof for a parcel of land, by the said Reformirth protestand Church and School the Receibt thereof, and is Situate lying and being at Burnatsfield on the South Side of the Mohowks River and is known and Distinguished by the Name of Loth N. Thirty as by a certain Certificate (bearing date) thei Said Partners and Every one of them aforesaid Diedrich wohlleben Peter Bellinger Dled: Steahl Joh: Jost Hercheimer Thomas Schumacher Augustines Hess Niclas Spoon Johan Mickel Ittig Friedrich Arendorff Niclas Staring Henrich Heager doth hereby acknowledge thei Selves therwlth fully Contented and paid, and thereof and of the aforesaid Parcel of Primes thereof

do Exonerate and Discharge the said Reformirth protestant Church and School (forever) for Every by these presents, thei and Every Partner of them, hat therefore given grandet Bargained Sold aliened Released and Confirmed, and by these Presents doth give Grand Bargain Sell alien Release and Confirm unto the Said Reformirth protestant Church and School for their and ther only Prop- per use for Every (forever) by these presents, the Certain Lot of Ground beginning at a Certain Marked pole Standing in the division Line of the Said Loth No. thirthy Near the south end of the gate in the Kings Rothe which stands near the house of Friedrich Fucks on the East Site, and Runce from thence South twenty four degrees west Three Chains and Twenty five Links, thence South Sixty Six degrees East three Chains and Twenty five Links, thence North Twenty four degrees East Three Chains and Twenty five Links thence with a Straight Line to the place wher it first begun Con- taining Nea one acre nine Rots Now in the Possession of the Said Re- formirth protestant Chureh and Schul Together with all and Singular the Housess and Buildings and Gardens and pastur ground any Propper use and benefit belonging unto the Said Reformirth protestant Church and Schul, or in any wise hereby Bar- gained appertaining to the Said prem- iss or parcel of ground and the Said protestant Church and School Shall bee for Ever and absolutely Called a Reformirth protestant Church and School and the Said Chureh and School Shall and may from time to time and at all times fo Ever her after free by virtu of these Presents, Lawfully Peaceably and quietly hav hold use occupy possess an Enjoy Said grandet and Bargained Premises, with the appurtenances Free an Clear exonerated and discharged, of and from all Manner of former Gifts grants Bargains Sales, Releases wills Incumbrances and Troubles (first page of the deed ends here) what So Ever heafter the Said Parteners Died- rich wohlleben Peter Bellinger Died- rich Steahl Jost Hereheimrr thomas Schumacher augustines Hess Nielas Spoon John Ittig Michel Ittig Fred- rich arendorff Nielas Staring Henrich Heager for ther Scfs and Heirs, do Covenant and agree with the Said Reformet Protestant Church and School, and lastly the Said Parteners aforesaid and ther heirs and assigns the above Bargained parcel of Land or Primisses with its and Every of its appurtenances all Persons Shall and will for Ever by these Presents

warned and defend and the Said Far- cel of ground formely is Sold from Niclas wohllegen unto the above Men- tioned Parteners for a Church an School, and the Said Perteners do Execute the Said Primes unto the Present Revrd Minister Abraham Rosenkrantz and the Present Church warters which are Peter Bellinger and Diedrich Steahl and Jacob Bosh- roorn and Marx Rasbach and their Successors from time to time and for Ever by these Presents. In wit- ness thereof the Said Partners has hereunto Interehangable their hans and Seals the Day and Year first above writhen.

In the Presenee of Rudolph Schu- macher, Johann Christ Schell, Nick- las Kessler.

Signed, Sealed and Delivered.

Thomas Shumahr	Seal
Jost Herchheimer	Seal
Henrich heager his + mark	Seal
Augustine Hess	
Dierich Steell	Seal
Friedrich Ahrendarff	Seal
Pietter Bellinger	Seal
Nicklas Spoon	Seal

The Palatine settlements in the Burnetsfield Patent, as noted, extend- ed from Little Falls to Frankfort, comprising about 9,618 aeres. Among the hundred acre lots on the south side were those of Jurgh, Madalana, and Johan Jost, and Catharina Erg- hemar. The first two were the par- ents of Johan Jost who was the hus- band of Catharina. They settled in 1722 at what is now Fort Herkimer. General Nicholas Herkimer was their son, born in 1728 at Fort Herkimer. in what was probably the original Herkimer home, given up in 1740 for the large stone house, that in 1756 became Fort Herkimer. This house was occupied by the Herkimers for a hundred years.

Fort Herkimer Church Edifice

Over the original entrance to the stone ehureh, facing the river, is still to be seen, earved rudely in the stone, what is supposed to be the ini- tials of Johan or Jost Herkimer, (J. H. E.), and the date, "1767," the date of the eompletion of the edifiee. (The "E" means "Erbaut," builder.) Undoubtedly the religious services of

the people on the south side were conducted in their school house which the 1730 deed of church land expressly states was already built on said land. It probably was a log school house as it was only five years that the Palatines had been settled in the country. We do not know when the present stone church was begun but it was just like the Herkimers not to be satisfied with the rude school building as a house of worship, accustomed to a better one in the old country, as it was indicative of their progressive spirit not to be content with the first house that they had raised in the wilderness for a home but by 1740 had erected a commodious stone house which later was suited as an impregnable defense against any enemy, no matter how many or how strong. When Johan Jost Herkimer built this stone house in 1740 there was a store attached and the place became a river "port" and was known as "Herkimers." When the house was fortified it was inside the defense and the British referred to the post as "Fort Kouari" (Bear). During the French and Indian War the construction of the church edifice had progressed sufficiently to allow it to be used as a place of refuge after being palisaded. Both fort and church played an important part in this war. After Oswego was captured it was the extreme British outpost. This was before Fort Stanwix was built in 1758. Fort Herkimer played a great part in all the military expeditions that traveled through the Mohawk valley to the conquest of Niagara, Frontenac, Oswego and the planned conquest of Canada by Gen. Amherst's army of 10,000 marching through the valley in 1760.

Petition to "Complete" Church

Therefore, it is not difficult for us to believe that as soon as the land was acquired for a church (1730), steps were taken to build one. If Johan Jost Herkimer could find stone to build a spacious stone

house as Fort Herkimer (1740) the same quarry would furnish stone for a house of God. The earliest documentary evidence, extant of the erection of a church on the south side is a petition to Gov. Clinton, dated Oct. 6, 1751. The petition cites that there are more than 150 families in Burnettsfield, but the attention of the reader is called to the fact that in his short petition the word "complete" is used twice and the word "finish" once, in referring to the structure that they wanted a license to go out and raise money for. This petition of Johan Jost Herkimer to Gov. Clinton surely reads as if the edifice had been begun, else why talk about "finishing" or "completing" it? A church the size of the stone edifice at Fort Herkimer even before its enlargement in 1812-1813, would require some years to build, considering the amplitude of the building and the paucity of resources for construction. Even in these modern days we have often seen a church raise their foundation walls, then cover them over, and use the basement for a place of worship for years. It's an arbitrary date, but we are prone to think that when Johan Jost Herkimer was completing his storehouse in 1740 the builders at the same time had been gathering the material for the erection of a house of worship to Almighty God. Indeed this might have been done soon after the land was bought. It would not be a strange thing for a decade to elapse before they were prepared to "finish" the structure altogether intended for Divine Worship." But it would be passing strange that there was enough sentiment in German Flatts to call for the deeding of an acre of ground to twelve Christian men in 1730, who represented some form of church organization, and then for these men and the several hundred others either to wait a quarter of a century before beginning to carry out their great desire, or to be content with a log house inferior to their own houses. The beginning of the erec-

tion of the Old Stone Church is nearer 1740 than any other date. We have dwelt upon these incidents only because there are those who insist that there was no church organization nor any house of worship on the south side for many years after the place was settled, and that the stone church was wholly built in the year 1767.

Oldest Religious Edifice in Valley

The German Flatts stone church is the oldest religious edifice in the Mohawk Valley, the second oldest in New York State, and there are but few older in the United States. The stone church of St. George's Episcopal in Schenectady was completed in 1769; the frame Indian Castle mission church was erected the same year; the Palatine stone church was built in 1770; and the Schoharie Reformed Dutch Church of stone in 1772. Except the last named, all are in regular use today. The Sleepy Hollow Reformed Dutch Church was erected some time during the latter half of the seventeenth century at Tarrytown, N. Y. The Fishkill Reformed and the Fishkill Episcopal churches were erected in 1761 and 1760. This old stone church, and the organization behind it, for a century or more was one of the leading forces in the settlement and development of the whole upper valley of the Mohawk. It was an important rallying point in the political, social and patriotic life of the people. It was the religious mecca toward which nearly all the adjacent country turned, while its pastors travelled far and wide in their itinerancy.

In the efforts to build and complete the Fort Herkimer Reformed Church there are several still extant of probably many subscription lists that were passed around seeking funds. One list probably groups several separate ones as the list contains some two hundred names, representing settlers and dwellers about Albany, Schoharie, Schenectady, Caughnawaga, Stone Arabia and Canajoharie,

and the country adjacent to each of the places. One list is headed by Nicholas Hergheimer and contains the names of Henrich Hergheimer, Joh Jost Hergheimer, Jr., George Hergheimer and Jost Hergheimer. A list dated Oct. 18, 1771, for the salary of the minister, contains the names of Nicklaus hergheimer, Henrich herhcimer, John Jost hercheimer and Jost hercheimer, Jr. One of the extant lists for the church is dated August 16, 1753, soon after the arrival on the field of Rev. Abraham Rosencrantz, whose handwriting is shown in all these lists. Early in 1766, just prior to the completion of the church, a petition was sent to Gov. Moore of the Province, asking permission to go out and collect money. It recites that the church was begun when the late war broke out, that the town has been devastated, but now they want to finish their church, their only present place of worship being a log house. Johan Jost Herkimer and Hendrick Bell are to do the collecting. The petition is signed by Peter Vols, Rodolf Schomaker and Augustenis Hess. Among the subscribers' names on these lists are eight each of Becker, Veeder, and Vrooman. A list dated Aug. 16, 1753, is headed by Rev. Johannes Schuyler and Rev. Peter Nicholas Sommer Schoahrie pastors.

The Herkimers of Fort Herkimer

The two men most prominent in the life of the people, and in the work of the church, and in every movement that meant for the progress of the south side, were Johan Jost Herkimer and his son, Nicholas Herkimer, the commander at the Battle of Oriskany. Johan Jost Herkimer, (the father of Gen. Nicholas Herkimer), was born in Germany in the latter part of the seventeenth century. He emigrated to this country and settled first on the Hudson in the Livingston tract, then for a while he tarried in the Schoharie country, coming to the upper Mohawk valley in 1721 or 1722. Gov. Burnet and his Council on Sept.

19, 1721, granted leave to obtain the land of the Indians, which land was secured July 9, 1722. It was on both sides of the river beginning below Little Falls and extending to Gerendagaraen (Frankfort). The Colonial Patent is dated April 30, 1725. The first house that Johan Jost Herkimer built was standing as late as 1850, in which Nicholas Herkimer was born. In 1740 Johan Jost Herkimer built a large stone house, which was included in the British fort in 1756, and called Fort Herkimer. There were thirteen children. His seven daughters married seven of the leading men of the valley. He was represented at Oriskany by two or three sons, four sons-in-law and twelve grandchildren. They were the leading family in this part of the valley, a standing kept up by the life of Gen. Herkimer later. For many years the Colonial Government contracted with John Jost Herkimer to supply their forts at Oswego, Schenectady and other places. The Mohawk was the main highway along which the batteaux were poled, loaded with freight or passengers. They carried wheat, peas, corn, meal, pork, beef, candles, sugar and rum up the river and brot down the furs and other pelts for the Albany market. When road building began in 1772 Johan Jost Herkimer was one of the commissioners for the Highland District (Fort Herkimer), while his son, Nicholas, was a commissioner in the Canajoharie District, wherein he lived. On Feb. 6, 1773, Johan Jost Herkimer was appointed to serve again and did so until April, 1775, a few months prior to his decease. His sons Nicholas and Henry, served in the French war, while Nicholas, Johan and George and several grandsons served in the Revolutionary War. One son, John Jost, espoused the British cause and moved to Canada, where he died before 1787. John Jost Herkimer lived at Fort Herkimer until his death in 1775. Hendrick Herkimer was the next occupant and until 1779, then Hendrick's oldest son,

Joseph, Sr., and until his death in 1825. His widow continued to live there until her death in 1840. It was then wantonly torn down.

General Nicholas Herkimer

Not much is known of the early manhood of Nicholas Herkimer. Christopher P. Yates, Montgomery County's first clerk, speaks of him as a man of intelligence, learned in the German language, could converse with the Dutch, and, as his father before him, understood the Iroquois tongue. In May, 1760, Gen. Herkimer's father deeded him 500 acres of land out of the Fall Hill Patent of 2324 acres, bought by his father and brother, George, in 1752. Gen. Herkimer built the present Herkimer Home in 1764. Benjamin J. Lossing, noted historian, visiting the Herkimer Home in 1848, describes it as a substantial brick residence. At the time the owner was replacing the small front portico with a long piazza. He was also changing somewhat the upper floor but was leaving the first floor as Gen. Herkimer knew it. Lossing speaks of the "massiveness of the castle" and the subterranean ammunition cellar, the family burying ground at the southeast, and Herkimer's grave. The year before a grand-nephew, Warren Herkimer, grandson of Capt. George Herkimer, had erected a stone above his grave, seventy years after his death. In 1753 he was a lieutenant in the Schenectady Militia, and in that year led a company that repulsed a French and Indian attack. He was Chairman of the Tryon County Committee formed in 1775. In July, 1776 he helped to form the Tryon County Militia. He aided in disarming Sir John Johnson in 1776. On Sept. 5, 1776, he was commissioned a Brigadier General of Militia by the New York Legislature.

Death of General Herkimer

In 1777 he met Brant at Unadilla in a memorable but unsuccessful conference. He mobilized the Tryon County forces for their fateful march to Oriskany. He saved the

day, after being mortally wounded, for the Americans, and won what was really one of the pivotal battles of the Revolution. Returning home by boat and litter, he died on Aug. 17, 1777. He was a big, powerful man, nearly six feet in height and was but forty-nine when he died. For half a century after the General's death the house was occupied by Herkimers. First, Capt. George Herkimer, who died in 1786, then his widow, Alida Schuyler Herkimer, and her family, till 1815, when her son, Judge John Herkimer, sold it, perhaps, because the Erie Canal was to be dug in front of it. New York State bought it in 1913. Here is an American shrine of real patriotism. Washington was here in 1783. Rev. Samuel Kirkland, noted missionary among the Indians, founder of Hamilton College, dwelt here for some time with Gen. Herkimer. A son of Rev. Kirkland, born here, became President of Harvard College. From the very beginning the Herkimer family were staunch supporters of the church at Fort Herkimer. The Herkimer Home, and the Fort Herkimer Church, must be preserved for the inspiration they create in the religious and patriotic life of the settlers of tomorrow.

The Palatines at Fort Herkimer

The Palatine settlers in this section of the valley came out of the lower Palatinate of the Rhine valley in Germany. From the outbreak of the Reformation to the Continental or religious wars between Germany and France which lasted almost to the eighteenth century, the country of the Palatines was the main highway of the contending armies and when the wars were over the scourge of lust and revenge, the fire and sword, had done their work. Unlike the Pilgrims who left England for economic reasons, the Palatines sought a place where they might enjoy freedom to worship God. The first to arrive came in 1710. Promised, before they left, the fertile lands of the "Schorie" of which they had heard,

they were leased out as so many serfs to taskmasters on the Hudson. Rebelling against this cruel treatment two bands of these folks started out, one for the Schoharie country and the other for the valley of the Mohawk. They began to arrive here in some numbers in 1722 and 1723 though the patent for the lands that were to be theirs is dated, April 30, 1725. Ninety-two names are on this first patent, the Burnetsfield Patent, and each received a hundred acres of land, thirty on the river and seventy on the uplands. The nucleus of the first settlement was undoubtedly on the south side, as the road was on that side then, and the leading spirit of the settlement was Johan Jost Herkimer, owner of lot No. 36, just east of the old stone church. In 1740 he built a stone house, afterwards strengthened and called, "Fort Herkimer." But this was not the first house he built wherein Gen. Nicholas Herkimer was born. New York State, when building the Erie Canal, unnecessarily tore down this precious memorial of the past.

Knowing the Herkimer interest in the House of God and in divine worship, and the deed of 1730 setting apart land for church purposes, land already occupied by a school house wherein worship surely was carried on, after the manner of their fathers, we are unwilling to accept the view of those who speak of the first church on the south side of the river as a log one of 1753, thirty years after the settlement was founded. Moreover, it seems to us unbelievable that so large a body of people as were settled on the south side of the river would make the long and dangerous trip for thirty years to the village on the north that was no larger, if as large. The minister undoubtedly did this but not the congregation.

Massacre of 1757

Rev. Rosencrantz and those who escaped the massacre of Nov. 12, 1757, about a hundred, fled to the church and fort on the south side. At this

time there were one hundred and fifty soldiers at Fort Herkimer, and, at least, two hundred settlers. In the spring of 1758 the French and Indians attacked Fort Herkimer, killing thirty of the inhabitants. Under command of Lieut. Herkimer, after a fight in which fifteen of their number were killed or wounded, they retreated. We shudder at the remembrance of the Custer battle with the Sioux, or of the Mountain Meadow Massacre by the Mormons, but for years before the Revolution, and for some years after, most of the country being at peace, the valley of the Mohawk suffered indescribable devastations.

Some Fort Herkimer Church Records

We copy two that are commentary of the temperance issue of that day. In the temperance issue of that day. In dolph Steal were sent to Albany as lobbyists to secure legislation favorable to the legal acquisition by the German Flatts church of the Giebe that they might collect the rents. On their return from a successful errand they presented the following bill to the church: "1797 February 7th, to Liquors at Different places, 4 shillings; Paid John Fondays for 3 suppers 3 quarts Cyr; 8th, 3 Lodgings 1-2 gill of gin, 10 shillings, six pence; from to Schenectady paid Johnson Schenectady 1 grog 1 supper & lodg., 3 shillings; 9th, 1 glass bitters & Stage to Albany (8 p 17 shillings, six pence; to and in Albany 2 dinners & glass punch 9 shillings; to Cash paid Baxter and Printer for receipt., 3 pounds, 3 shillings; to Cash paid Meyers for getting the papers from New York 8 shillings; from 10 to 16th Included to sundries in liquors 8 shillings; to 7 1-2 days boarding and liquors at Grain's in Albany as per Receipt 5 pounds 11 shillings; for shafing 1 shilling, 6 pence; to one plain writing book 12 shillings (back of bill shows it was paid less this item); to bread and Cheese for on way home 2 liquor to Schn dy, 4 shillings 6 pence; at Alsober's Schonecy for Liquors &

Lodgings 3 shilling 6 pence; to passage from Albany home 9 shillings; my shay and horses to Schonecy 3 days, 2 pounds 1 shilling 4 pence; to Cash paid for a Letter from Gold 10 pence; Total bill: 16 pounds, 8 shillings, 8 pence."

Early Bookkeeping

Another account is found in a bill rendered to the Consistory by Domine Spinner, in an effort to get the Church to square up accounts with him. The bill was rendered in June, 1815, and goes back to the time of the beginning of his work at German Flatts, July 4, 1801. This fourteen years' account is most minute in its details of receipts and expenses and begins with the above date, which marks the actual contract between the Church and Rev. Mr. Spinner:

"1801 on the 4th of July—11 weeks' lodging in the City of New York at 4\$ per week, \$44; 77 days' Boarding at 1\$ pr day \$77; 1 Barrel of Beer—\$5; 24 Bottles Claret \$9, for washing twelve shillings per week, \$16.50; 1-2 Coard fire wood & splitting, 25 cts; Some letters on their account—25 cts; for transporting house furniture to the ship, paying freight and expenses incurred in my voyage to Germanflats \$25, (\$177), one quarterly salary advanced, & paid in part \$125. Rest, \$52. * * * etc. etc. * * * all of which is generously Submitted by a much neglected but honest Man."

When the general religious corporation law was enacted April 8, 1784, the German Flatts church took steps at once to conform to it, and on July 9, 1784, declared their corporate title to be, "The Trustees of the Reformed Church of the German Flatts District in the County of Montgomery." The officers of the church who signed were Jacob Beshorn and Marcus M. R. Rasbaugh, the witnesses being Christian Hess and James Yule. It was acknowledged before Jacob G. Klock, June 21, 1785 and recorded August 13, 1785. When certain amendments were made to the Religious Corporation Law, Mar. 7, 1788, the German Flatts Church re-declared their trusteeship, and title as "The

Ministers, Elders and Deacons of Reformed Protestant Dutch Church of German Flatts, in the County of Herkimer." The officers signing are: William Clapsattle, John Eiseman, John Frank, Frederick Frank, Rudolph Steele, John Rasbach, Lawrence Shoemaker and Nicholas Steel. It was acknowledged before Hugh White on Jan. 30, 1797, and recorded the same day by A. Breese, Deputy Co. Clerk. The County Clerk's office at Herkimer was burned in April, 1804 and this certificate of incorporation was again recorded May 24, 1827.

In the coverless and dilapidated record of the consistory of the German Flatts church, covering the period of 1802 through 1824 there are not many minutes recorded, and those that are there are mainly financial discussions. The clerk did not think it necessary, often, to give more than the month and year. The elders in the 1802 meeting were, George Rosenkrantz, Jacob Casler, Andrew Clapsattle, and the deacons were Jacob C. Folts, Christopher Shoemaker, and Andrew Piper. The next meeting recorded is of April, 1804, the next of May, 1805 and the next undated. There was a meeting on July 2, 1806, and another Jan. 18, 1807. Just prior to the Jan. 3, 1810 minutes the minister, Rev. Mr. Spinner, writes, "Consistory minutes have either been concealed or mislaid by the treasurer, John Frank, for a series of years . . . congregation matters being recorded in the Herkimer minutes." In 1805 the German Flatts church decided to engage a singing master and secured the services of Philip P. Cowder at \$15.00 a year to teach the youth and lead the choir. But they neglected to pay him for five years, so at the meeting of Sept. 19, 1810, they voted to pay the singing master out of the money that had been collected for alms.

Records of 1813

The next record in the book is of June 16, 1813, and reads, "Resolved

that the next meeting for Public Worship be held in the new meeting house in the town of German Flatts." All of the 1814 recorded consistory meetings were discussions and decisions in regard to the adjustment of former treasurers and elders who had subscription lists which they had not as yet accounted for, running, some of them through several years; in the meanwhile the minister was begging that he might be remembered. On July 22, 1818 a subscription list was passed around with this heading,—"We, the subscribers, desirous to hand down to our generation the genuine principles of our reformed Protestant Dutch Church according to the heidelberg Catechism and having the means of the holy ordinances of our Lord Jesus Christ . . . promise to the pay of the minister." There are fifty-three names on this list, subscribing \$114.00 for the year. While the payments were to begin July 4, 1818, John G. Edick's was to begin July 4, 1820, and that of Andrew Piper on Jan. 4, 1821. Just why a person wanted to subscribe three years in advance, with the uncertainty of life, is an enigma, or what comfort of support the minister received from such a subscription passeth understanding. On July 24, 1823, there were fifteen subscribers on the list of one elder who had not yet paid and on another list twenty-nine who were still owing, or else, as was probable, the elders had not turned in what had been paid them,—a common practice. The first subscription list put out for Mr. Spinner was dated Oct. 20, 1801. There are seventy-six signers, the highest amount pledged being \$3.00 a year, the total, \$71.75, six bushels of wheat and twenty five loads of wood.

Radical Changes in 1812

On Jan. 2, 1812, an important meeting was held at the home of the late Nicholas Aldridge to decide on what should be done toward repairing and enlarging the old stone church. Whether to repair by free or volun-

tary subscriptions or by the sale of the pews was decided by a majority of thirteen in favor of the latter method,—a very wise decision in view of nearly a century of efforts to collect on subscription lists. Radical changes were determined upon, such as moving the pulpit from the river side to the "east side of the church opposite the west door of the church." A storm place was also directed to be put before this west door. William Clapsattle, Christopher P. Bellinger, Michael Ittig, Jr., Conrad Hess, and James Fox were the committee appointed by the congregation to carry out these repairs. It was decided to set apart seats near the pulpit for the deaf and the poor.

Then follows in the consistory book an incomplete drawing of the seating of the church on the main floor, in which the aisle is called an "alley." On Jan. 13, 1812, an adjourned meeting of the committee was held in the school house at which it was decided to close up the river side or north-east door and place an "alley" in the middle of the church six feet wide," from the door to the pulpit, and that from the wall of the pulpit to the first pews of the greater alley fifteen feet shall be left round the communion table, the pews on both sides the large alley to be eight by three feet. It was also agreed to run two small alleys parallel to the eight feet pews, the wall pews to be three feet by six and the seats in them to be built in the form of an angle. The pews for the choir and consistory were to be raised eight inches above the floor. The walls of the old building were to be "hightened" six to eight feet, the roof taken off and put on again and the windows to be "hightened" for more light in the gallery, and "two rows of pews to traverse towards the pulpit to gain more seats," and benches built before the first pews in the choir towards the communion table and the pulpit.

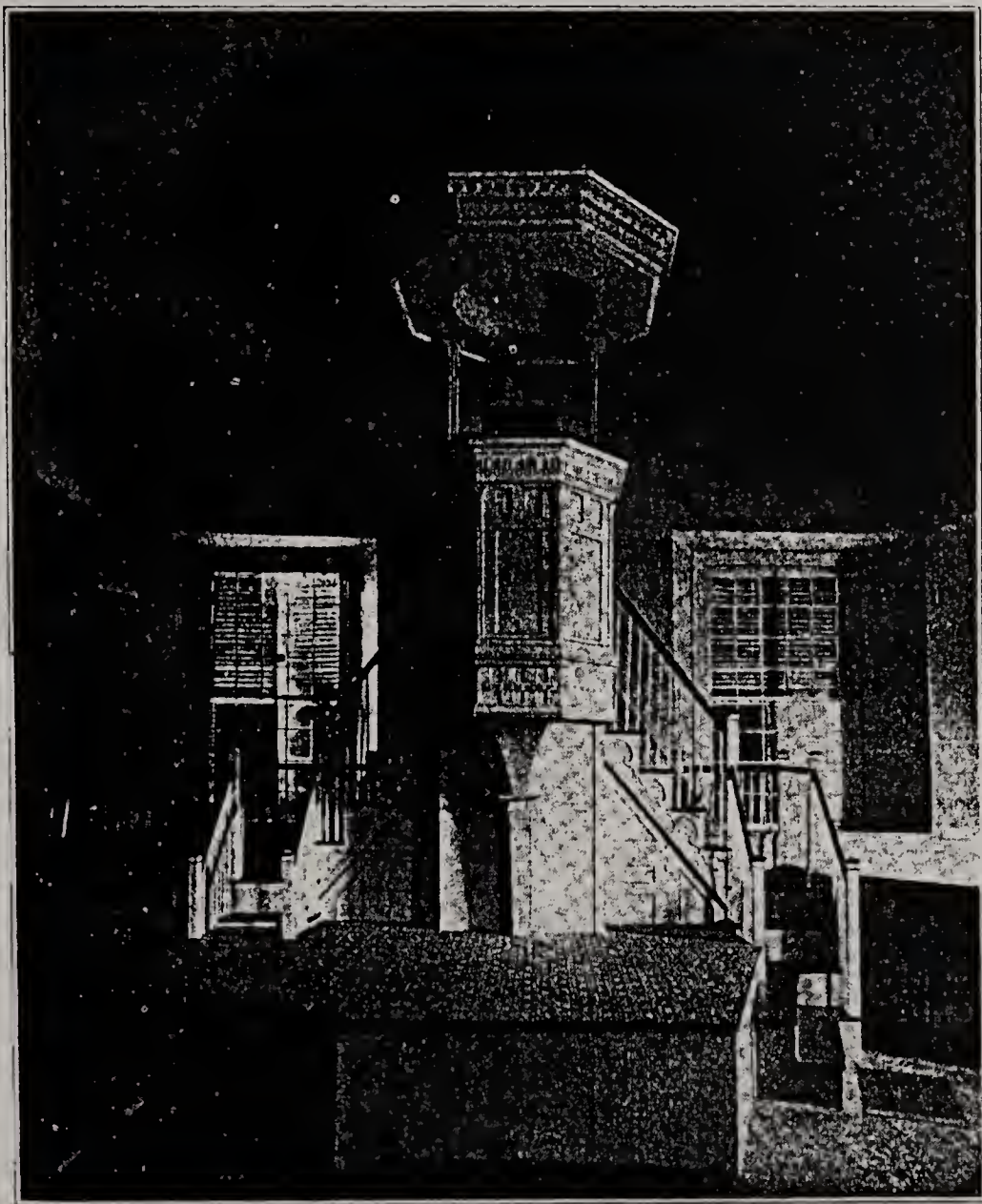
In the extensive repairs and enlargement of the church certain items

of cost are of interest as the lightning rod, \$15.38 (91 lbs.), the high pulpit and canopy, \$110.00 (originally of mahogany design beautifully inlaid with scroll work), printing the pew deeds, \$4.00, "scrubbing", \$32.75, stove pipe, \$42.00, church seal, \$5.00, painting church, \$77.00, "taking down the old church" (?) \$1.12 etc. The sale of the pews realized \$4,497.02 while the expense of repairs was \$4,265.49, leaving a balance of \$231.53. There was a shrinkage in the pew sale as not all paid the amount they bid, and sixteen members of the consistory and congregation, and the minister, who supervised the repairs, were paid for the time so spent, for signing the pew deeds, auctioneering, etc. For several years following these repairs and reconstruction the church finances were the principal topic of discussion at the meetings of the consistory. The prevalent system in vogue for about a century in both churches was to arm each elder in the consistory with a subscription list for the minister's salary, which was paid semi-annually (when it was paid), and turn them loose on the congregation. At times actually years elapsed before these lists were accounted for by those who had circulated them. In 1816 when these salary arrears and other debts had become a great burden the Chancery Court at Albany authorized the German Flatts church to sell certain of their glebe to meet the same. Subsequent to these sales many questions arose as to the boundary lines of the several parcels, and members of the consistory were paid large sums to act as arbitrators of the difficulties.

In the year 1812 the pews down stairs in the German Flatts church on the south side were rented by Christopher P. Bellinger (1), Conrad Hess (2), Michael Ittick (3), William Clapsattle (4), Jacob Ittick (5), Daniel C. Fox (6), Conrad Hess (7), John Rasbach (8), Fred Bellinger, Jr. (9), Nicholas Steel (10), Peter Bellinger (11), Mary Shoemaker (12), Marks Casler (13), Frederick Hess (14),

Adam Rasbach (15), Frederick Frank and John Mahon (16), Frederick Orendorf (17), Henry Crontz (13), Jacob G. Weber (19), George A. Clapsattle (20), Ludwig Campbell (22), John T. Casler (23), John Casler, Jr. (24), Henry Starring (25), Nicholas Casler (26), Nicholas Starring (27), Christian Fox (), Jas. Fox (31), Frederick Frank (32), George Rosencrantz (36), John T. Bellinger (38),

Frederick Casler (39), Nicholas Spoon and John Miller (41), Nicholas Casler (42), Michael Fox (43), Frederick Orendorf (44), Michael Ittick (45), Henry Myers (46), John Shoemaker (47), Christopher Casler (48), Rudolph G. Steel (49), Daniel C. Fox and George Rosencrantz (50), Laurence Shoemaker (51), John Frank (52), Stephen Eyseman (53), George Clapsattle (57), Jacob Crontz (58),



THE OLD PULPIT—FORT HERKIMER CHURCH

One of the few original Colonial Church pulpits in New York State. Services are frequently held in this ancient edifice.

John Frank (59), Peter Bellinger (60), Peter Piper (61), Adam R. Steel (62), Richard Steel (63), Jacobus Casler (64).

In the gallery pews were rented by Christopher P. Bellinger (1), Michael Ittick (2), Frederick Hess (3), Jas. Fox (4), John Rasbach (5), George Clapsattle (6), Andrew Piper (11), Peter Bellinger Jr. (12), Peter Helmer (14), Thomas Rankins (20), Nicholas Casler and Henry Starring (26), Henry Myers (28), Jacob C. Folmer (29), John A. Clapsattle (30), Jacob Folmer (31), Nicholas Spoon and John Miller (32), Peter F. Bellinger (33), Christopher Casler (34), George Bellinger and Jacob Ittick (35), Silvenus Seeber (36), Peter Bellinger (37). The rentals for the pews on the floor amounted to \$3427 and those in the gallery \$514.75, deeds for which were given in most cases, and these pews were deeded down the line to the descendants. The numerals indicate the number of the pews.

Names of Families on the South Side

The names of the families on the south side in 1823 are shown, in part at least, by the men who subscribed a century ago toward the salary of Domine Spinner:

Warner Folts, Daniel W. Folts, Jacob C. Folts, John R. Steel, Dennis Clapsattle, William Clapsattle, Peter Clapsattle, Nancy Clapsattle, Rudolph G. Steele, Adam Steele, George Dygert, Jr., Conrad Eady, Jacob Edee, George Myers, Michael Widrig, George A. Clapsattle, Christian Edee, William Dygert, Silvenus Folts, Jacob Buckdorf, Richard D. Steel, Henry F. Myers, John A. Clapsattle, George Fulmer, Thomas Fulmer, Henry Warren, Lana Piper, Rudolph Shoemaker, Mantimus Spark, Andrew Clapsattle, Robert Shoemaker, David Dievendorf, Jacob Myers, Daniel Dygert, Jacob Cristman, Benjamin Cristman, John S. Devindorf, Michael F. Myers, Jacob Flipsee, Peter F. Orendorff, Frederick Frank, Jacob G. Edick, Frederick Hess, George Fox, Frederick Fox, Frederick C. Fox, Conrad Hess, David C. Hess, Frederick Bellinger, Jr., Christopher Fox, Hugh McLaughlin, Lany McLaughlin, Adam R. Steele, Henry Ohrendorf, Fredk. Ohrendorf, Patrick Stahring, Frederick H. Myers, Frederick P.

Helmer, Peter H. Stauring, Nicholas Casler, Jr., Jacob Flagg, Jacob H. Miller, John Dagert, Daniel Hess, Marks Grants, Frederick Zoller, Joseph Eysaman, Stephen Eysaman, Jacobus Casler, Peter M. Stahring, Rudolph Shumacher, Peter F. Bellinger, David Bellinger, Jacob Casler, Wm. Steel, Ludwlg Barsh, George F. Bellinger, John Shoemaker, Jr., John John Shoemaker, Thomas T. Shoemaker, Peter F. Bellinger, Richard Steel, Lorentz, Shoemaker, Richard L. Shoemaker, Frederick L. Shoemaker, John P. Bellinger, John S. Shoemaker, Christopher Edee, Andrew Piper, Jr., Casper Kaller, Michael Keller, John Keller, Jeremiah Overacker, Andrew Piper, Richard R. Steel, Henry Stauring, Jr., John Eyseman, Henry Eyseman, Joseph Bowers, Daniel Rankins, John H. Stauring, Nicholas Miller, John M. Casler, John I. Casler, Joseph Casler, Marks N. Casler, Frederick Casler, Abraham Casler, Lawrence Fox, John T. Bellinger, Rudolph Casler, Daniel Seckner, Peter Rankins, Richard Casler, Malchert Rincken, John J. Casler, Richard P. Casler, Peter Seckner, Elisabeth Gerber, Thomas Rankins, David Rankins, Richard C. Casler, Henry Sponenbergh, Richard I. N. Casler, Jonas Casler, Amos Casler, James T. Rankins, John Hakes, James I. Campbell, John Miller, Jr., Abraham Rosencrantz, Daniel Bellinger, Jacob Bell, John Miller, George Lodrige, Jacob Belling, Suffrenes Seeber, Henry Seeber, Geo. Adams, John Snell, Marks Casler, Richard M. Casler, Richard I. Casler, Geo. Rosecrantz, Augustus Hess, Jr., John Burkdorff, John Burkdorff Jr., Peter B. Tenbrook, William G. Cughnet, John C. Bellinger, Abraham G. Rosencrantz, William Sponenberg, Henry Uhle, John Uhle, Jacob Simons, C. P. Bellinger, Nicholas Moyer, Peter H. Bellinger, John P. Casler, Lawrence Helmer, Wm. Shoemaker, James L. Campbell, Jacob Crontz, Michael Grants, Henry Grants, Peter Steel, Rudolph Steel, Jacob P. Stauring, Lemuel Wood, Peter B. Casler, Frederick F. Myers, Abraham Dygert, Henry Dodge, Denis Dygert.

Rev. Abraham Rosencrantz kept the church records of the congregations on both sides of the river. The baptismal records for Fort Herkimer begin with 1763, even before this, as the book shows that pages have been lost from it. At first Rev. Rosencrantz kept the records for both churches in the Stone Arabia book. Later he copied those that belonged

to German Flatts in a separate register. This copy was never finished since there is a gap in the records of baptisms from May 1767 to October 1775. The baptismal records for German Flatts up to 1772 are in the Stone Arabia register. Mr. Rosencrantz notes at the close of 1787 that he had baptised 1444, excluding six Indian papooses and those of the years 1767-1775. If this average was sustained during the rest of his ministry his baptisms would reach above 2200.

Spinner Volumes of Vital Records

Perhaps we might better continue the description here of the vital statistics of both churches. In the interim between Rev. Rosencrantz and Rev. Spinner no records were kept by Rev. Pick. But Mr. Spinner took up the records so scrupulously kept by Mr. Rosencrantz and pursued his task until 1848. There are three Spinner volumes of vital records, namely, the Birth and Baptismal records for both churches (1801-1810), the Confirmation records for both churches (1802-1840), the Marriages for each church (1801-1829) and the Deaths (1802-1831). A second volume of Fort Herkimer statistics alone covers the Baptisms of 1811-1847, the Marriages for both churches during 1831-1847, and the Deaths covering the period of 1832-1847. Then there is a third volume for German Flatts only that covers the Births and Baptisms from 1811 to 1847. Rev. Spinner frequently employed a cross in his records, thereby indicating a death.

Rev. Mr. Cox says in his history that at the beginning of the pastorate of Mr. Spinner the German Flatts congregation was the larger owing to the people who attended from Columbia, Warren, Manheim, Little Falls and other places.

Why Baptisms Were Not Recorded

Under date of December 1814, in a Latin note of record, Mr. Spinner deplores the fact that so few persons

are willing to have the birth of their children recorded, partly through fear of cost of the same, which was two shillings, and also because certain "fanatics" think that baptism is an absolutely senseless act. It is noted that while the German Flatts baptisms from 1802 through 1810 averaged one hundred and twenty annually, in 1811 they had fallen off to forty-four. At least that was the number registered but undoubtedly the birth rate had kept up. Under date of Dec. 17, 1835, the thirty-fourth year of his pastorate, Domine Spinner tabulates the statistics as follows,—Received into the church—1000; Married—692; Funerals—649; Baptised—3449. In this same 1813 report Mr. Spinner reported 750 children in the German Flatts congregation and 60 Africans. In 1824 Herkimer reported 395 members and German Flatts 290. After this the congregations declined so that in 1834 Herkimer had 210 members and German Flatts 121.

Fort Herkimer Glebe Rents

In a previous paragraph the Peter Remsen deed is referred to, establishing the Glebe Rentals, the proceeds of which were to go toward the minister's salary.

The names of the lessees who paid glebe rents are recorded here as of interest to those now paying the same or to the descendants of the same. They are all on record in the County Clerk's office at Herkimer and the originals existing in the keeping of the Herkimer Church. The names are as follows with number of acres in parenthesis:—Conrad Zacheonor (50), Elisabeth Zacheonor (43), John Jacob Casselot (38), Richard Caslar or Richard Jac. Kesselar (65), Steffanes Eyseman (135), Nicholas A. Staring (55½), Adam N. Staring (55½), Nicholas Kilts (50), Luke Odle (89 3-4), Paul Custor (50), John P. Woolaver (15½), Henry Warner (89 3-4), Joel Doolittle (1), Peter Getman (36), John Getman (87¼), David Tygert (50) Johannes Bayderman (50), John Frank and Nicholas Frank (143), An-

drew Piper (144), Francis Crouch (92 3-4), Daniel Morse (15), Henry Campbell (87), George F. Beauchert (8 6-160), Joseph Sackner (43 3-4). Most of the rents began in 1800 and were twelve and a half cents per acre.

The present glebe rentals (1923) amount to about \$125.00 a year, but annually there are protests registered and most of them are collected against the good will of the person paying. Of late years there has been a disposition to buy off these incumbrances, and the same has been done in some cases. The laws of 1851 gave the church the right to sell the land in fee simple, the proceeds to be invested for the same purpose for which the trust was granted. By an act of the legislature in 1870 the leases then in effect were recorded in the County Clerk's office at Herkimer and are a lien upon the property. In 1892 the Legislature empowered the Consistory to give quit claim deeds whenever expedient. On July 13, 1912, at the suggestion of the Montgomery Classis Missionary, Rev. W. N. P. Dailey, the existing members of the Consistory, Elder Lucius Shoemaker and Deacon Frank Staring, were authorized by Judge Irving R. Devendorf to deed the property of the Church to the Classis of Montgomery, its governing body, which was duly carried out.

On Sept. 4, 1822, George Fox, the treasurer, reported that to date he had received \$2416.93 and had disbursed \$2301.16, leaving a balance of \$115.82, from which is deducted two per cent on receipts (collecting the glebe rents), leaving a balance of \$67.49. At this date there was due from the glebe rents \$546.05. Mr. Fox was appointed treasurer June 5, 1816, and the report might well cover the six years. At a meeting of the consistory, July 23, 1823, Mr. Lawrence Ford appeared in behalf of English preaching by Rev. Mr. Ketcham. Mr. Ford said that "the German Flatts Church is the largest society existing in the State" and was abundantly able to support both Mr. Spinner and Mr.

Ketcham; that Herkimer was not able to support a minister alone and wanted help; and that those who subscribed would become members of the society. But the request was denied, and Classis approved the action of the consistory.

The Fort Herkimer Reformed Church Ministry

Rev. George Michael Weiss	1736-1742
Rev. Mr. Rosencrantz	1751-1752
Rev. Abraham Rosencrantz	1752-1796
Rev. D. Christian A. Pick	1798-1801
Rev. John Peter Spinner	1801-1848
Rev. Jedediah L. Stark	1844-1853
Rev. Cornelius Mead	1859-1861
Rev. Jedediah L. Stark	1862-1863
Rev. Jeremiah Petrie	1864-1865
Rev. John J. Quick	1867-1868
Rev. G. D. W. Consaul	1869-1872
Rev. Wm. N. Todd	1873
Rev. Wm. H. Hoffman	1874
Rev. William Johns (M. E.)	1875
Rev. John G. Lansing	1876-1879
Rev. Daniel Lord	1880-1885
Rev. John H. Brandow	1886-1887
Rev. Albert D. Minor	1888-1891
Rev. Ira Van Allen	1892-1896
Mr. T. Acrew Smith	1896-1899
Rev. Edward J. Meeker	1900-1903
Rev. Jacob Dyke	1905
Rev. Charles W. Kinney	1906-1911
Rev. Oscar E. Beckes	1912-1917
Rev. Arthur B. Boynton	1919-1923
Rev. Francis P. Ihrman	1924-1927

One of the early preachers at Herkimer, was Rev. Wilhelmn Berkenmeyer, pastor of the Loonenburg (Athens, N. Y.) Lutheran Church (1731-1751). His diary in the Lutheran Seminary at Gettysburg, Pa. tells us of visiting at the house of Hannes Hess (Johannes Hess had Lot No. 31 on the south side, next to the Well-even lot from which the acre was given for the church), and visiting Jurgh Dacksteder and Johan Jurg Kast on the north side. He held service in the church on Aug. 14, 1734. On this trip he had gone as far as Rynhard Scheffer's place, shown on one of the "Crown" maps (1756?) at what is now the site of Utica. The Lord's Supper was celebrated first at Dachsteder's house and on the following day at the church (Herkimer).

The first settled pastor at Fort Herkimer was the Rev. George Michael Weiss who resigned his charge at

Catskill (Leeds) and Kocks Hackq (Coxsackie) on July 6, 1735, and, doubtless came directly to this new field. The Ecclesiastical Records of New York have several references to Weiss' work. He was a Palatinate by birth (1700) and ordained May 1, 1728. In company with 400 Palatine emigres he landed at Philadelphia Sept. 18, 1727. After three short pastorates at Philadelphia, Skippack and Germantown, Pa. he became the first settled pastor at Schoharie in November 1731, where he remained but four months, going next to Catskill (Leeds) and was installed Feb. 25, 1732, Rev. Petrus Van Driesen of Albany officiating. On Nov. 25, 1733 he married Annatche, daughter of Captain John Bronck of Catskill. He remained here three years and then came to Burnetsfield (Herkimer), its first settled minister, and was here until he accepted the call to the Low Dutch Church of Rhinebeck Flatts and the High Dutch Church of Rhinebeck in 1742. In 1746 he went back to Pennsylvania and was pastor at Goshenhoppen from that date until his death in 1761. His wife died June 2, 1765. Both were buried at New Goshenhoppen. While at Burnetsfield Dominie Weiss wrote a pamphlet treating of the lives and habits of the Indians which he sent to the Classis of Amsterdam (Holland). For nearly a decade following the Weiss pastorate the services here were but intermittent, judging by what records there are. Rev. Peter Nicholas Sommer of Schoharie seems to have made semi-annual visits to the congregation through the years 1743-1751, as are noted in his diary. The marriages he performed here as well as a list of his congregation are to be found in the Schoharie Lutheran Church records.

Following Rev. Weiss in the pastorate here was a Rev. Mr. Rosenkrantz, a brother of Rev. Abraham Rosenkrantz, his successor. He came to this country with Rev. Johannes Aemelius Wernig whom the Reformed Church

at Stone Arabia sought (unsuccessfully) to be their pastor. The "Ecclesiastical Records of N. Y." tell us of the incident. When Rev. Mr. Rosenkrantz died, after a very brief pastorate, perhaps in the winter of 1751-1752, Abraham Rosenkrantz came to the church to take up the work, his call being dated June 5, 1752. He remained the pastor of this church, except for the year 1759, until his death Dec. 29, 1796.

Rev. Rosenkrantz Married Sister of General Herkimer

Rosenkrantz went to New York in 1758, a wedding trip for he had married in April of that year Anna Maria, sister of Gen. Nicholas Herkimer. He was back at Fort Herkimer in 1760. A receipt dated April 1, 1761, signed by Rosenkrantz, still exists for salary at Fort Herkimer. The amount is thirty-one pounds.

In New York he was pastor of what is now the German Reformed Church on West 68th street.

Situated as they were at the extreme frontier in the west the Palatines were prey for the marauding French and their Indian allies. Some sort of a defense was thrown about several of the houses but the Fort was on the south side and Col. Wm. Johnson had strengthened the military post there. The culmination of the raids took place in the early morning of Nov. 12, 1757 when the Palatine village on the north side (Herkimer) was completely destroyed by M. de Bellestre, a Captain of the French Colonial troops. A hundred were taken prisoners, including Johan Jost Petrie, the rest fleeing across the river to the Fort where several hundred soldiers were posted. The prisoners were exchanged Nov. 1, 1758. There is such a variety of reports of the devastation of the place, including footnotes to the Croghan narrative that may have been added later, that one cannot be sure of all the incidents that took place. There seems to have been an abundance of warning of the attack

but not the least preparation to meet it, either by the villagers or the soldiers at the fort, or by the officials. In the Public Papers of Gov. Clinton and in the Sir Wm. Johnson papers one can find a great number of references to the continuous depredations of the enemy against the inhabitants of this section of the valley. And for years after peace prevailed everywhere else this whole upper valley of the Mohawk was terribly scourged by the Tories and their savage allies.

On his return Rev. Rosencrantz divided his pastoral work between Stone Arabia and the Flatts on both sides of the river, but lived in the manse at Stone Arabia. He continued to preach at Stone Arabia until the year 1772. He wrote Sir Wm. Johnson from Stone Arabia under date of Dec. 13, 1767. In addition to this wide field he often journeyed over to Schoharie during the years 1760-1765. After leaving Stone Arabia it has been said that Rev. Rosencrantz served the Canajoharie Church (Sand Hill) until it was destroyed in the Tory raid of August 1780. This it is contended accounts for the lack of marriage records in the German Flatts registry during those years as these were lost in the burning of the manse and church. But there is no tant records to prove that these things are so.

Rev. Mr. Cox says that if the church at Herkimer had any existence at the time it must have been a very feeble organization and really looked upon as a part of the Fort Herkimer congregation. Peter Sailly's Journal refers to his visit at Herkimer May 29, 1784 and says the village was made up of "only the poor cabins of an impoverished population." He calls it "German Flatts" altho the German Flatts district was set off on the south side Mar. 24, 1772 and in 1773 was so called on the map. It is so termed on the Tryon map of 1771 while no place is then shown on the north side of the river. It was still in Montgomery County

as Herkimer was not set off until 1791. What is now Herkimer was in the Kingsland District in 1772 when Tryon County was formed. The German Flatts District extended from Little Falls to Fort Stanwix and south to the Pennsylvania line, on the south side of the river.

Closing Years of the Rosencrantz Pastorate

We are able to give two pictures of the closing years of the Rosencrantz ministry, one by Rev. Timothy Dwight, D. D. President of Yale College who visited this section in 1799 and another by Francis Adrian VanderKemp who made a trip in 1792 from the Hudson to Lake Ontario. Dr. Dwight's sketches were first published in 1822, some years after his death. He speaks of the settlers here-about as mostly "Dutch farmers, raising wheat, peas and inferior grass." He says the people were a "quiet folk easy going and enterprising." He refers to the churches at Herkimer and Fort Herkimer. He devotes a good deal of space to a discussion of the morals and ignorance of the people, which, with few exceptions, were very low." Herkimer had thirty houses at the time while on the south side the houses were "a story or story and a half Dutch houses." Evidently Dr. Dwight did not make any distinction between the Germans and the Dutch. Then, again, his measurement was that of the narrow Puritan. Gen. Herkimer and Johan Jost Petrie and their successors will compare favorably with Gov. Endicott, Gov. Winthrop and Cotton Mathar as to morality and justice if not in education. Gen. Herkimer died quoting the Scripture but for a hundred years after the Pilgrims landed in New England the Bible was a forbidden book in their churches. Dr. Dwight was the first to tell the yarn about Hon Yost Schuyler. He says in this 1822 edition that it was the "father" of Hon Yost who was held as a hostage for the return of the "idiot son of the gypsy woman." In-

asmuch as Hon Yost Schuyler's father had been dead fourteen years the following editions changed it to his "brother." We have never been able to accept the view of Dr. Dwight that the sister of Gen. Herkimer, the mother of Hon Yost Schuyler, was a "gypsy", nor that Hon Yost Schuyler, Cooper's "Harvey Birch" of the Oriskany Battle, was an "idiot" if he could outwit Barry St. Leger, or that Gen. Arnold would wantonly kill a near relative of his commanding officer, Gen. Schuyler.

Religious Worship in the Wilderness

The other picture is afforded us in the second volume of the Buffalo Historical Society Collections, in which among other letters of Francis Adrian VanderKemp about a trip he made from the Hudson to Lake Ontario, in 1792, he describes a Sunday spent with Col. Hendrick Staring, then first Judge of Herkimer County, who lived in the town of Schuyler, near Staring's Creek. When he came to Judge Staring's house he found he had gone to the church service which was being held in the colonel's barn. He continues, "I went thither; the assembled congregation was very numerous; our Lord's Supper was celebrated with decency, and, as it appeared to me, by many with fervent devotion. Four children were baptised by the Rev. Rosenkrantz of the German Flatts, who made this pastoral visit, to direct the religious solemnities. After the service the flock crowded promiscuously in the Colonel's house, and used sparingly some refreshments. The presence of the Rev. Pastor—the solemnity of the sacred festival—the presence of the Fathers of the baptised children—some of them related to the Colonel—procured me a good dinner. A very good Soup, Salad, roasted Chickens, beef and pork, with bread and butter were soon destroyed by 15 or 16 hungry guests. The Rever. Rosenkrantz was born in the Dutchy of the Palts-Tweebruggen, from a respectable family of Swedish origine. Endowed

with a learned education he was not a stranger in elegant literature—a serious preacher who knew the art to enliven Society with a well regulated hilarity. At nine miles distant at old fort Schuyler I crossed the Mohawk river for the last time." On his return trip Mr. VanderKemp made a call on the domine.

The parish of Domine Rosenkrantz was wherever there were German settlers in the Mohawk valley, from Schoharie to Fort Stanwix. A graduate of a German University, he was regarded as the most learned divine west of Schenectady. He was thought to have had Tory feelings towards the colonists but there was no overt action showing this while his connection with the Herkimer family undoubtedly held him above suspicion by the provincial authorities. He had four sons and some daughters. The sons were Henricus J., Georgius, Johan Jost Herkimer and Nicholas. A son of Nicholas, Henry Rosenkrantz had a son Nicholas Rosenkrantz, whose daughter Josephine Rosenkrantz, lives at Ogdensburg, N. Y. During the last year or two of Rev. Rosenkrantz's pastorate he was aided in the church work by Rev. Peter Fish of Rome, N. Y. He died on Dec. 29, 1796, in the present town of Little Falls, on Fall Hill, and at his request was buried under the pulpit of the old stone church at Fort Herkimer where it is said his brother also was buried.

Shortly after the decease of Rev. Rosenkrantz the consistories of the two churches were seeking another minister. Rev. Dr. Dirck Romeyn, pastor of the old Dutch church at Schenectady had some correspondence (printed in the Cox history) with the churches regarding Rev. John Jacob Wack of New Jersey. When they could not obtain Mr. Wack they turned to Rev. Dietrich C. Andreas Pick, his full name, as found in the old Fort Plain (Canajoharie) records was—"Dietrich Christoph Carl Andreas Pick," but he rarely used the "Cari August." Rev. Pick

came to America in the early part of 1788 and on May 18th of that year accepted a call from the Stone Arabia and Canajoharie ("Sand Hill") churches. At first he lived in the "Sand Hill" manse. On March 10, 1789 he was married to Elisabeth, daughter of Capt. Adam Leib of the Canajoharie district, by Rev. John Henry Dysslin of the St. Johnsville Church. Nearly two years elapsed before he was installed at Stone Arabia, Jan. 31, 1790, the sermon being preached by Rev. Dr. Dirk Romeyn who also that day preached the dedicatory sermon of the new church just erected. Rev. Pick finished his pastorate at Stone Arabia May 6, 1798. His work at the "Sand Hill" church seemed to have ended about the close of 1796, his entries in the records ceasing with that year. Rev. Mr. Pick had been in touch with the Fort Herkimer consistory since the death of Domine Rosencrantz, installing their consistory and aiding them to secure a minister. When they failed to find one they turned to Rev. Pick himself and offered him a call which was accepted by him May 14, 1798. German Flatts called Rev. Pick on a stated salary but arranged with both Coenradstown (Columbia) and Herkimer for a part of his time, but what ever monies were raised toward his salary were to be paid to the consistory of the Fort Herkimer Church.

Ministerial Duties Cover Wide Field

Following in the path beaten by Domine Rosencrantz, Rev. Mr. Spinner's field of activity was of wide extent in the valley. Glancing thru his well kept records, except now and then his caustic comments, there are baptisms and marriages and funerals from the section farthest west down beyond Fort Plain. A list of his visits and ministrations would include Warrentown, Danube, Frankfort, Columbia, Minden, Fort Stanwix, La Ray, Little Falls, Oswegatchie, Boonville, Madison, Schuyler, Richfield, Deerfield, Whitestown,

Litchfield, Otsego, Turin, Norway, Manheim and Richfield, besides the more immediate fields of Herkimer, Fort Herkimer and the adjacent country. In keeping the church records Mr. Spinner adhered almost wholly to Latin forms. He was a linguist of the highest type but the English language seemed to be a forbidden speech with him. With his ability to master languages he could have easily acquired the English in a short time, for records and preaching, but to the very end he clung tenaciously to the Latin in the church registers and to the German in the church services. The same thing happened in the Hudson river and New York churches, to retard their development forever, the insistence of the old folks, and the ministry, often, that they could not worship save in the Dutch language. It is still the case in the American churches of to-day where foreign languages, unintelligible to many worshippers, are employed. There probably was no period in all his ministry, from the very beginning, when the English language services might not have been employed to great profit for the community and to the sure development, of the churches. In Mr. Spinner's records one meets with *agricola* (farmer), *ambo* (both), *ast* (however), *avuncula* (aunt), *fillius* and *filia* (son and daughter), *caelibus* and *conjugisi* (unmarried and married), *gemelli* (twins), *maritus* and *uxoris* (husband and wife), *negri coloris* (negro), *natus* (born), *judica* (chaste), *vidua* (widow), etc.

Mr. Spinner's first appearance before the Montgomery Classis was on the first Tuesday of May, 1802. Elders John Frank from Fort Herkimer and Peter F. Bellinger of Herkimer were also present. Prior to this Rev. Dr. John D. Gros of the "Sand Hill" church and Rev. John H. Dysslin of the St. Johnsville church had heard his recantation, and recommended him to the church at German Flatts and Herkimer and they had

extended him a call. All this was ecclesiastically out of order, so Mr. Spinner appeared a second time before the Montgomery Classis, July 7-8, 1802, was examined, made a second recantation, and was admitted into membership in the classis, and arrangements made for his installation later on Ascension Day of 1803. On April 20, 1803 the call was approved and a committee appointed to install. A second call was brought to the classis on May 28, 1805 and approved. It is to be found in the Cox History. The salary was two hundred pounds (\$500) a year, in semi-annual payments, and thirty bushels of wheat. Herkimer was to pay eighty pounds and fifteen bushels of wheat and German Flatts the rest. The call is signed by Wm. Clapsattle, Nicholas Casler, Christopher P. Bellinger, Lawrence Shoemaker, Nicholas Steel, John Aasbach, and Conrad Hess for the Fort Herkimer church, and for Herkimer it is signed by John N. Hilts, Thomas Bell, Henry I. Klock, Stoffle Bellinger, Jacob G. Weber, Peter F. Bellinger, Melchert Thumb, Phillip Herter, Christian Shelbach and John M. Smith, Domine Spinner's first residence was on the south side in a house on the glebe of the church where Mohawk is now, corner Main and Columbia streets. This house was burned Feb. 8, 1802, about a fortnight after the birth of the minister's first son, Francis E. Spinner, who became Secretary of the Treasury under Lincoln. Mr. Spinner next moved to a house a mile east of Herkimer but shortly afterwards he bot a three acre plot of ground at the foot of Prospect Street in the village which he made his home the rest of his life.

Domine Spinner's Family Record

To show the individualistic way that Domine Spinner had of recording vital statistics, we present his records of the birth of his four sons. "January 21st, 1802, Thursday, in Germanflatts, about four o'clock in the morning, in the sign of the Virgin,

(two days and twelve hours before the full moon), was born Francis Elias, legitimate child, first born of John Peter Spinner, pastor of Germanflatts and Herkimer, and Maria Magdalena Fideils, born Brument, the sponsors being the uncles of Francis Spinner . . . both residing in Germany. Their places were supplied by William Clapsattle, Colonel, in the same. A destructive fire occurring on the 8th destroyed my pleasing project and under pressure of necessity William Clapsattle alone acted as sponsor in the house of the widow Schumacher on the 12th of February, 1802. The domine records the births of the second son, John Daniel, as taking place "August 23rd, 1803, in Herkimer at 11:45, noon, in the sign of the Scorpion (the sun entering the Virgin two days and three hours before the first quarter of the moon.)" The third son, John Peter Benedict, was "born May 16, 1805, in the sign of the archer, the third hour after breakfast." A fourth son, Jacob William, "was born October 27, 1808, at 3:30 a. m. in the sign of the water carrier (Aquarius), the moon being full.

Rev. Spinner's financial troubles at German Flatts were unceasing, while at Herkimer the question of English preaching would not down. For two years Domine Spinner (while at German Flatts) preached at Riemensnyders Bush. Rev. Ketchum organized a rival church both at German Flatts and at Herkimer. The Herkimer church was burned in 1834, and Mr. Spinner withdrew from it May 1, 1841. But there are records kept by him up to the time of his decease almost, May 27, 1848.

The records do not show that any final settlement was ever made of the arrears of salary owed him. Domine Spinner was a really great man; there was a humanness about him common to all; perhaps his records, while complete yet caustic in severe condemnation of his enemies, were meant to be a private diary in keeping with priestly customs; our Chris-

tian charity will overlook much but our sense of justice will ever lead us to appreciate the unwritten story of his Christ and the Herkimer and Fort Herkimer Churches. Classis on May 18, 1842, directed that supplies be sent to the church to preach in English, and out of glebe rents \$75.00 was recommended to pay for the same. Rev. Mr. Spinner at this time was receiving \$100.00 a year, and the consistory was even at that behind in his pay. Consistory agreed to this arrangement, the same to begin in May, 1843. On April 14, 1844, the consistory voted to call Rev. Jedediah L. Stark to preach in the English language. Classis approved the calls on Mr. Stark from German Flatts and Mohawk on April 16, 1844, and he was installed the third Wednesday in May. Mr. Spinner presided at the meetings of Consistory at German Flatts until Sept. 21, 1845. From April 19, 1846, Rev. Stark signed the minutes as President of that body. Until the decease of Mr. Spinner, 1848, the statistical reports of the Classis of Montgomery carried the names of both men as co-pastors at German Flatts. Mr. Stark was the last settled pastor at Fort Herkimer. After a ministry of nearly a decade he left the church but returned to it for a two years' service in 1862 and 1863, in which latter year he died. In the interim the church was supplied by nearby pastors. The statistical records for 1865-1885 are missing. An old subscription list shows that Rev. Stark gave a year's salary toward repairs to the church. Later this same thing was done by Rev. John H. Brandow and Rev. C. W. Kinney. These men were entitled to the glebe rentals but when they were collected and paid over to them, they in turn, paid them back for said repairs. Rev. Jeremiah Petrie, a native of Herkimer and living there at the time, supplied the pulpit through 1864-1865. He was present at the Consistory meeting April 20, 1863 and Rev. Mr. Gardner of Herkimer was present March 12, 1863.

Successive Pastors

Following Rev. Petrie came Rev. John J. Quick, who had been at Currytown and Mapletown in the same classis. Mr. Quick's name appears in consistory records from Oct. 29, 1866 through 1867. Rev. G. D. W. Consaul, then of Mohawk and later for several years at Herkimer, supplied the church from 1869 through 1872. After Mr. Consaul came Rev. Wm. N. Todd, who was later Presbyterian pastor at McAllsterville, Pa., and Rev. Wm. Hoffman later in the Deckerville, Mich. Presbyterian church, and Rev. Mr. Johns, a Methodist minister who died in 1885. After 1875 and for five years the pulpit was supplied only in the summers, and by seminarians. Rev. Dr. John G. Lansing, pastor at the time in the Mohawk church, and later Professor of Hebrew at the New Brunswick Seminary, supplied the pulpit frequently during the years he was in Mohawk (1876-1879). Then came Rev. Daniel Lord, M. D., whose great-great-grandfather, Rev. Benj. Lord, was for sixty-seven years a pastor of the Congregational Church of Norwich, Conn. Dr. Lord was a graduate of the University of Pennsylvania (1844) and of New Brunswick (1847). He came to the church at Henderson, built in 1829 (now extinct), in 1851 and was there through 1856. After an absence of four years he returned to Henderson and remained until 1864. During 1873 thru 1878 he was head physician in the South Side Dispensary of Chicago. For a third time he came to Henderson, in 1879, and supplied Henderson, Columbia, and Fort Herkimer. While preaching in the Jordanville church on Sept. 10, 1899, Dr. Lord was suddenly called home to his Lord. He had spent nearly thirty years of his life at Henderson and Jordanville (1851-1856; 1860-1864; 1873-1899).

Rev. John H. Brandow, pastor at Mohawk, supplied the church during 1886 and 1887, and Rev. Albert Dodd Minor, Mr. Brandow's successor at

Mohawk, was here from 1888 through 1891. Succeeding him came Rev. Ira Van Allen from 1892 to 1896. He was pastor at the time in Mohawk and since leaving there has lived in Syracuse, and for many years has been the stated supply at the Owasco Outlet Reformed Church, near Auburn. Mr. J. Abrew Smith, a layman, supplied the church from 1896 thru 1899. It was during his work there that the platform pulpit was built below the high pulpit and other changes were made. Rev. E. J. Meeker of the Mohawk church next filled the pulpit through the years 1900 to 1903. Mr. Meeker filled other pastorates in the Montgomery Classis. He died recently. During his short pastorate at Herkimer, Rev. Jacob Dyke preached occasionally at the church, and supplied regularly for a year beginning June, 1905.

From 1909 through 1911 the Rev. Charles W. Kinney preached here. Leaving the Mohawk church Mr. Kinney went to the Schuylerville Reformed church where he is still the pastor. In 1912, following work done by the Classical Missionary, Rev. W. N. P. Dalley, now of New York, the property was conveyed to the Montgomery Classis whose trustees administer the same. With the aid of Rev. J. Howard Brinckerhoff, at the time the pastor of the Herkimer Church, the church rights in the glebe rentals were successfully guarded, and some of the old church records rescued from private hands. For several years previous to 1917, when he resigned the pulpit of the Mohawk church, the Rev. Oscar E. Beckes supplied the pulpit at Fort Herkimer. The next pastor at Mohawk, Rev. Arthur B. Boynton, had the oversight of the pulpit and after him, his successor at Mohawk, Rev. Francis P. Ihrman. In order to perpetuate the character of the edifice it was thought best to secure it to the Classis that the religious purposes of its founders might be sustained through the years to come. While there is opportunity to aid in preserving the old

stone church on the part of the patriotic and historical societies of the valley, still the spiritual and social needs of the community are of paramount importance and the people who live in the environs of this nearly two hundred year old edifice may well take pride in their personal support of the same. We close the chapter with the ardent hope that for generations to come this sacred edifice that represents the prayers and longings and labors of a host of men and women through the centuries past may stand to inspire and encourage the people of the Mohawk Valley for the undiscovered futures that lie ahead.

FORT HERKIMER NOTES

The Burnetsfield settlement was on the extreme western frontier of the Province of New York. Gov. Burnet's idea in placing the Palatines there was to form a human barrier against the incursions of the French. He wanted them to go further into the Indian country but the Palatines strongly demurred so the Governor compromised on the upper valley of the Mohawk. There is not very much documentary evidence regarding the locality after the people had taken up the land. Excepting missionary work among the Indians at Fort Hunter and in some degree, perhaps, at the other two castles, the German Lutherans and the Dutch were the only religious bodies working in the valley. Rev. John Jacob Ehle, tho an ordained Episcopal clergyman frequently preached in the other churches and in his reports to the English Society (1730) refers to his work among the Palatines in their two settlements on the Mohawk for which he received thirty pounds a year, which, by the way, in comparison, was much better support than the London society gave him and his family. His headquarters was at Nelliston, opposite Fort Plain, and the old stone house is still standing,

Ehle's original dwelling being erected in 1729. The earliest reference to a church building at Herkimer is in the will of Nicholas Feller, dated May 28, 1734, in which he bequeathes his seat in the church to Han Nicholas Crisman (his son-in-law). The will does not show which church was meant, on the north or south side of the river. Nicholas Feller had lot No. 7 on the north side but his wife, Mary Feller, had lot No. 15 on the south side. There is no "Crisman" among the original patentees. Nicholas Welleven, who sold the acre of land to the church on the south side, married a daughter of Nicholas Feller. The name of Crisman appears later among the pew holders in the church on the south side. We do not know which church the Nicholas Feller will refers to. There was not likely any substantial church edifice on either side of the river by 1734.

About the time that Rev. Spinner came to German Flatts the Rev. Caleb Alexander, a Congregational Missionary, made a trip through this part of the valley. In the latter part of the year 1801 he was in Norway, Fairfield and Salisbury, ministering to the people there. He quotes the population in these towns as 3,606 and says that the County of Herkimer had a population of 14,503. He writes that there were no ministers in Herkimer "excepting illiterate Baptist preachers." This is an error since Domine Spinner began his work on Herkimer on July 4, 1801. He visited the village on the south side and also Little Falls and refers to the new octagonal church in the latter place. He says that the Dutch minister at the stone church (Fort Herkimer) preaches in it every other Sunday. It was this Rev. Caleb Alexander who founded Fairfield Academy and remained there until 1812.

Rev. Mr. Spinner brought to the Montgomery Classis, Sept. 30, 1818 from Fort Herkimer a third call for its approval. It's recorded in the Re-

cords of Incorporation of Herkimer County. The salary was to be \$750, of which Herkimer was to pay \$400. There was a vacation of six Sundays. There seems to have been some misunderstanding about the obligations involved in this call on the part of the consistories and it was nearly two years before Classis and the churches were able to adjust matters satisfactorily to both parties. But the ghost of trouble would not down, and what with the land problems on the south side, and the increasing burden of debt there, and the north side the persistent agitation over the German and English services, the domine was overwhelmed with financial and congregational trials. To ease the burden somewhat he turned toward Manheim and became the first Reformed Church pastor in the old "Yellow Church", alternating with Rev. Domier, who preached for the Lutherans. This Reformed-Lutheran Union Church continued until about 1861 when the Lutherans entirely controlled. During the years 1827 and 1828 Mr. Spinner was forced to engage in extra work in order to "make ends meet."

The bill finally presented for salary arrears was \$1325.10. We remember seeing a paper among the old documents of German Flatts which showed that the minister offered to cut it in two if the churches would settle for half. The clerk of the consistory then recorded the debt as but half,—\$661.05. Mr. Spinner taught languages in the Utica High School for upwards of two years, the services being conducted in the meantime by a Rev. F. Snyder, (nephew of Gov. Snyder of Pennsylvania) but (Mr. Spinner writes) with decreasing audiences. Montgomery Classis (Mar. 6, 1829) called the domine to account for leaving his pulpit but in later conference they decided he was justified in so doing, and by counsel with the churches smoothed the way for his return, Rev. Mr. Snyder, cooperating in the English services to which the minister had to yield in some degree.

There is an interesting map data of these two Palatine villages, Herkimer and Fort Herkimer. Mitchell's 1755 map shows German Flatts on the north and "Fort Harkemar" on the south; the Johnson map of 1768 has the same markings except it is "Harkemar" on the south; the "Crown" map of Albany County (no date but supposed to be about 1756) shows "Burnets Field or German Flatts" on the north, and a church mark, and "Fort Herhemans" on the south; Pflister's map of N. Y. Province, same as above but no church (destroyed in 1758); Abercrombie's map (1758) has German Flatts on north and "Fort Herhemans" on south; "Crown" map of New York to Montreal has Fort Herkimer on south and nothing on north (this was a road map and the road was on the south side); "Crown" Albany-Oswego map shows German Flatts on the west side of Canada Creek, "Burnets Field Precinct" on the east side of Canada Creek, the "Hercheimer House," separate from the Fort, on the south side and a little west of the Hercheimer house is shown the "Col. Vrank" house and still further west "Tolmer's Kill," and west of this but across the river, "End of Burnetsfield;" Montessor's map (1775) shows "Burnets Field or German Flatts" on the north and the mark of a church, and on the south, "Fort Herchimers Flatts is shown marked clear across the Mohawk; Otten's map (1755) shows only Schenectady and Burnetsfield in the whole valley.

In the year 1788 Eikanah Watson, who was interested in the water development of the State and was, perhaps, the moving genius of the Erie Canal, made a tour of this part of the country. He describes it as a "beautiful land, surrounded by majestic hills, a rich agricultural region, a land flowing with milk and honey." He says that German Flatts had long been settled but the people have suffered terribly from the ravages of the

Tories and the Indians, evidences of which could be seen everywhere. Many block houses, built for protection, were still standing. Wherever he went he had to listen to tales of barbarism for the enemy spared not even the women and children, let alone the helpless old men. He was shown over the Oriskany battlefield and saw the tree from which Gen. Herkimer, though mortally wounded, directed the conflict. He writes that the ground was still covered with the bones of the fallen. It is a well known fact that the killed in the battle of Oriskany were not interred.

It was to this place, Fort Herkimer that Walter Butler, most infamous of the infamous of the enemy, came, after the Battle of Oriskany to urge the people to take sides with the British. He portrayed the union of the forces of St. Leger with those of Burgoyne and Clinton and the sure defeat of the Independents. And there were those in the valley who were weary with the continuous savagery of the enemy and ready to compromise with the enemy for the sake of peace. Butler was arrested, convicted as a spy, and sentenced to death. Through certain influences he was confined at Albany from which imprisonment he soon escaped to wreak his diabolic vengeance on the men, women and children of the Mohawk Valley. What a saving of life and of untold sorrow and suffering, let alone loss of property, if Sir John Johnson had been made a prisoner at Johnstown, instead of being allowed to break his parole,—if Brant had been summarily dealt with at Unadilla when he decided on rapine and bloodshed,—if Walter Butler had been held at Fort Herkimer until the execution of his sentence! But that's the backward glance at these fiends incarnate, with the foreground agleam with the hope and patience and mercy of the Palatines.

Considering the murderous raids in the valley under the direction of Sir

John Johnson here is a most remarkable evidence either of full forgiveness or of utter forgetfulness. In the consistory records under date of May 23, 1825 is the following minute:

"Resolved, that our heartfelt thanks Shall be Sent in the Name of our Congregation to his Lordship the free Baronet Sir John Johnson of Lower Canada for his Great & Liberal Donation to our Church in our present pecuniary embarrassment and that our Minister shall and is hereby requested to Communicate our thankful feelings to his Lordship as Likewise to make the same Donation known to the Congregation at Large from the pulpit in order that our Members may take and keep his Lordship & noble family in their prayerful Remembrance". The amount given by Sir John Johnson is not stated. Lossing says that the "German Flatts church was erected under the auspices and by the liberal contributions of Sir William Johnson." Others, also, think that most of the churches built in the valley before the baronet's death were erected in part or in whole by him. But Lossing is mistaken for Sir William aided only the churches erected by the Church of England. The only exception we know of is that of the First Presbyterian Church of Schenectady and the reason for this subscription may be due to the fact that the Presbyterians used the Episcopal church for a while for services.

Numerous raids were made against German Flatts and the surrounding territory after the devastation of the village on the north side, Nov. 12, 1757. In 1758 Nicholas Herkimer was made a lieutenant in the Schenectady (Mohawk Valley) Militia and as such led a company in repulsing an attack by a French and Indian war party. In July, 1776 he was instrumental in the formation of the Tryon County Militia, and was made the "chief colonel" in the same year of the militia.

Herkimer and Brant were friends when the latter lived at Canajoharie in the Upper Mohawk Castle. At the Unadilla conference in 1777 Gen. Herkimer was most patient with the Indian chieftain and hoped to gain his influence in the interest of peace, but in vain. The raids began to be very bitter after that conference. The August, 1778, raid on German Flatts had usually been ascribed to Brant's leadership, yet the Canadian archives say it was directed by Captain Garnett, who, with forty men destroyed the place. There was no resistance on the part of the people. But the Canadian records are wrong in saying the place was destroyed. Brant led the raid of 1780, accompanied by 150 Indians and 300 Tories and he also led the raid against this settlement in 1782. The escape of the people in both villages in the September, 1778, raid was due to the timely warning of John Adam Helmer. One does not have to go to New England and listen to the story of Paul Revere's pleasant April morning ride to save a few army stores (which he did not save) for a tale of heroism. Here in the upper valley of the Mohawk occurred the midnight ride and footrace of John Adam Helmer in September, 1778, warning the settlers and dwellers all along the way of the approach of the bloodthirsty Tories and demoniac savages, arriving half hour ahead of them with torn garments, and bloodshot eyes and bleeding hands and feet, but he saved hundreds of lives from the tomahawk and the torch. Or go to the other end of the valley and read the story of the midnight ride of Simon Schermerhorn, his family killed and himself wounded by the "praying Indians" of the Jesuits, when Schenectady was burned February 9, 1690,—to Albany by the longer road, past Niskayuna, that he might warn the settlers there, to arrive at the Albany gates of Fort Orange exhausted, his charge dropping dead. And the militia, essaying to aid the people and punish the French and Indians, could not reach Schenectady because of the depth of

the snow through which Schermerhoorn rode.

already erected a school house wherein their first worship undoubtedly began.

On Feb. 7, 1716, the German Flatts Consistory resolved to ask the Chancellor's Court at Albany to allow them to sell certain church lands in order to meet their indebtedness, then amounting to \$1,500. Court convened Feb. 23, 1816, and permission was granted. Another Chancery Court case was that of the church at Warren, filed April 29, 1825, in which that consistory sought a revisionary interest in the German Flatts glebe. The petition was denied on May 13, 1826. The Warren Church is now called Columbia and was formerly called, Coenradstown. In the answer of the German Flatts consistory it is said that the "Church, Congregation & Society . . . was first organized in the year 1753, at which time a building was erected and dedicated at or near the spot where the present church now stands." There is nothing in this statement to prove that there was no religious society prior to 1753. The consistory was referring to an organization that they could prove in court. The present stone church might well have been built far enough for use, and dedicated, to be completed in 1767. The Herkimers, John Jost and his son, Nicholas, had built substantial stone and brick houses, the former in 1740 and the latter in 1764, and it seems reasonable to believe that the congregation would not have gone out into all the surrounding country seeking funds wherewith to build either a log church or one that would last but a decade, if the present structure was begun, say about 1764. Again, it does not seem possible that the large and increasing population on the south side, to which was added the soldiers at the fort, would have waited thirty years before either organizing a church or beginning to erect a substantial one, especially since they had been interested enough to buy the land as early as 1730, on which was

A third case in the Court of Chancery, was a complaint filed by the German Flatts consistory, June 18, 1833, wherein they sought to recover for the church surplus monies due from the sale of lots which were held by John Frank, Rudolph Steel and Michael Ittig. The consistory exhibited nineteen Quit Claim deeds, original documents, signed by the heirs of the original Patentees, then surviving. Heirs of these Patentees might well examine these papers as not a few names are of those who moved to other parts of the State and Country. The Chancellor decided that the persons signing these deeds had no legal right to these surplus monies. On April 30, 1835, the German Flatts Church was a defendant in a case in the Court of Chancery brought by Michael Ittick, Henry Harter, Bethel Palmer, Frederick Ohrendorff, Frederick Bellinger, Conrad Hess, Samuel Meecker and Henry Steel who sought to have a receiver appointed for the church glebe in the Staley Patent because Rev. J. P. Spinner insisted on the use of the German language in conducting worship, and the consistory refused to allow the church to be used by an English speaking minister. The answer was filed April 12, 1836, in which the church claimed they had always obtained the rents for the minister and that they had sold only such lands as the Chancellor had permitted them to sell. The decision of the Court made permanent an injunction restraining the Church from selling further lands except on permission of the Court, but allowed the proceeds from glebe rentals to continue to go to the minister's support.

An inventory of the property of the church was made Jan. 25, 1799, and received Jan. 29, 1799, for recording by the County Clerk (but not re-

corded). The property is listed as follows: 1. One acre of land whereon is a Stone Church. 2. A Communion Table. 3. Two white cloths to cover same. 4. Two bags for collecting Alms in church. 5. A pewter Bason for baptizing. 6. A brass chalice for administering the Lord's Supper. 7. A black Pall, old. 8. A Book of Sermons by Dr. Mell. 9. A large Book for recording the minutes of the consistory. 10. A small Alms book. 11. A common Seal of the Corporation. 12. A chest belonging to the church. 13. Three Lots of Land in a Patent granted to Hans D. Steel and others, distinguished by Lots No. 45, 46, 47, containing 1500 acres which land was granted and conveyed to Peter Remsen and to his heirs in trust for the support of the Ministers of the Gospel, in conformity to the provisions contained in a certain Indenture, bearing date the 18th day of September, 1765, made between the said Steel and the said Peter Remsen, etc. In an inventory recorded 14 years later the land is mentioned as 1377 acres and 13 rods leased out and rent 95 pounds, 17 shillings, and 7½ pence. Other items in list are a table cloth, sermon book, pall, pewter bason, "calice", chair and chest, total value, three pounds and 19 shillings. The consistory at this time were Rev. J. P. Spinner, minister and Geo. Rosencrantz, Thos. F. Shoemaker, Daniel C. Fox, elders and Robert Shoemaker, Geo. A. Clapsattle, Frederick Bellinger, Jr., deacons.

On Nov. 5, 1923, the committee who had charge of the repairs of the church in 1812 and 1813 were discharged. Christopher Casler having deceased, his accounts were placed in the hands of Judge Rosencrantz and General Bellinger to settle with the heirs. Colonel Clapsattle, Wm. Dygert, Esq., Geo. Wloderigh, Peter J. Bellinger, Thomas Shoemaker and Nicholas Shoemaker were directed to collect all the arrearages on their lists and if necessary to sue for the same. Judge Rosencrantz and Robert

Shoemaker were asked to settle the differences about church lands with Jacob and Werner Folts and Thomas Pierce. Michael F. Myers' bill for church fence was ordered paid at once.

Phonetic or Simplified Spelling of names was prevalent in the valley in the early days. Among papers extant there are at least forty varieties of the name of Herkimer. The earliest is Johan Jost Erghemar found on the Burnetsfield Patent of April 30, 1725. Major John Frey, a brother-in-law of General Herkimer, says that the original spelling was "Herchmer." However the use of "Herkimer" can be found as early as 1728, which form was officially given the town in 1788 and the county in 1791, and ought to be good enough now; examples of spelling names in records and on church registers and on other documents are seen in these forms: Stahl, Steahl, Steal and Steel; Duisler and Dussler; Deichert and Deigert; Kalsler and Kayser; Wohleber and Woleben; Pell and Bell; Pellingier and Bellinger; Ittig and Edick; Harder, Harter and Herter; Loux and Lauchs; Wemp, Wamp and Wemple; Pelper and Piper; Volz and Folts. In this brochure we have printed the names as they appear in the various documents.

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MOHAWK VALLEY GUIDE

CHIEF POINTS OF INTEREST ON THE OLD MOHAWK TURNPIKE. (ROUTE 5) THE WATER LEVEL ROUTE

With Amendments. From Greene's "Old Mohawk Turnpike." (With mileage from Rome eastward).

ROME—Rome Club on site of Fort Stanwix (1758-1788.) First unfurling American battle flag.

ORISKANY BATTLEFIELD—6 m. Monument with tablet, monument to Unknown Soldiers. Battle fought August 6, 1777. State property.

ORISKANY—(8 m.) Order Eastern Star Home.

WHITESBORO—(11 m.) 1784 settlement marker.

UTICA—(15 m.) N. Y. Masonic Home. Site old Fort Schuyler 1758-60. Statues Seymour, Sherman, Proctor, Gen. Steuben. Oneida County Historical society collection (adm. free).

FRANKFORT—Gorge, Folts homestead 1795.

ILION—(27 m.) Gorge. First commercial typewriter 1873.

MOHAWK—(29 m.) Shoemaker house, before 1775.

HERKIMER—(30 m.) Statues Gen. Herkimer, General Spinner. Herkimer County Historical Society collection. (adm. free). E. river bridge to Fort Herkimer Church (1756). Oldest in the valley.

LITTLE FALLS—(37 m.) Gorge. Potholes. Rock formation, oldest known rock in world. Barge canal big lock (highest in America). Roll-away cliff 300 ft. Half way N. Y. to Buffalo 4 m. west.

HERKIMER HOME—(detour on s. shore 1 miles from Little Falls). Herkimer monument and homestead. (adm. free.) stat property.

EAST CREEK FALLS—(44 m.) E. Canada Creek. Hydro Electric power dam. Great geological fault. Best known in country.

INDIAN CASTLE—(South Shore) Mission church 1769, last abiding place of Mohawk tribe.

ST. JOHNSVILLE—(47 m.) Battle of Klock's Field Oct. 19, 1780. Markers Klocks Field, Fort Klock, Fort Hill, Fort Zimmerman. Memorial Park.

PALATINE CHURCH—(50 m.) Built 1770 oldest in Montgomery Co. First Declaration of Independence signed by Palatine Committee of Safety (May 21, 1775). Gen. Cochran homestead 1790, nearby. Settled 1723. Fort Wagner, 1 mile east 1750.

FORT PLAIN-NELLISTON—53 m. Ehle House 1727. Bleecker House 1786. Marker site Fort Plain at Sand Hill south side.

CANAJOHARIE and PALATINE BRIDGE—(56 m.) Falls. Gorge. Pot Hole. Fort Frey 1739. Van Alstyne house 1749. North 4 m. Stone Arabia churches 1788-1792. Monument Col. John Brown. Battle Stone Arabia October 19, 1750. Beech Nut Plant. (vis. welcome). Arkell collections of paintings at library (adm. free).

YOST-THE NOSES—(62 m.) Big Nose n. shore 940 feet sea elevation. Little Nose s. shore 740 feet. Cliff 300 feet.

FONDA—FULTONVILLE—(68 m.) Butler house 1742. Detour 4 miles to Johnson hall 1762 Johnstown Hist. Soc. collection (adm. free). Court house 1772, jail 1772.

AURIESVILLE—(72 m.) s. side, detour from Fultonville. Shrine. Statues Fr. Jogues and Tekawitha. Scene of captivity and death of America's first Blessed, Isaac Jogues, Rene Goupil and John Lalonde.

TRIBES HILL—(74 m.) Detour to Fort Hunter. Queen Ann Chapel 1712.

FORT JOHNSON—(76 m.) 1749. Mont. Co. His. Soc. collection (adm. free).

AMSTERDAM—(89 m.) Guy Park 1766. Hist. collections (adm. free).


ROTTERDAM JUNC.—(90 m.) Jan Mable house oldest in valley 1670.

SCOTIA—(94 m.) Glen Sanders houses 1713. Abram Glen House 1730.


SCHENECTADY—(95 m.) Schenectady Co. Hist. Soc. collection. (adm. free). St. George's Church 1769. Great Western Gateway Bridge. General Electric Works, WGY radio station.

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OTHER PUBLICATIONS

OLD PALATINE CHURCH (Reissue) contains history of Church, list of pastors, ancient deed, early Nellis Family (Christian and William located in valley 1723). Also description of General John Cochran House, and genealogy of early Nellis and Klock Families. Cuts of old Church, Cochran House, Fort Klock and Francis Harrison Patent.

Price Postpaid 35c

ST. JOHN'S REFORMED CHURCH, 150th Anniversary, 28 page pamphlet containing newspaper articles published at the time of the Anniversary celebration in 1920. Contains history of the Church with list of subscribers for 1804 Church building. Also list for 1848. List of pastors from Johann Henry Dysslin (1783 to 1812) to present pastor, Rev. H. C. Ficken (1917—). Historic sketch of early Church officers. Sketch of John Henry Dysslin and other early ministers. List of early missionaries. Names of Indians who signed Deed of Gift in 1732. The women's part of the work. Poem by Helen Horn. Sketch of Francis Harrison Patent with list of owners directly after the Revolution.

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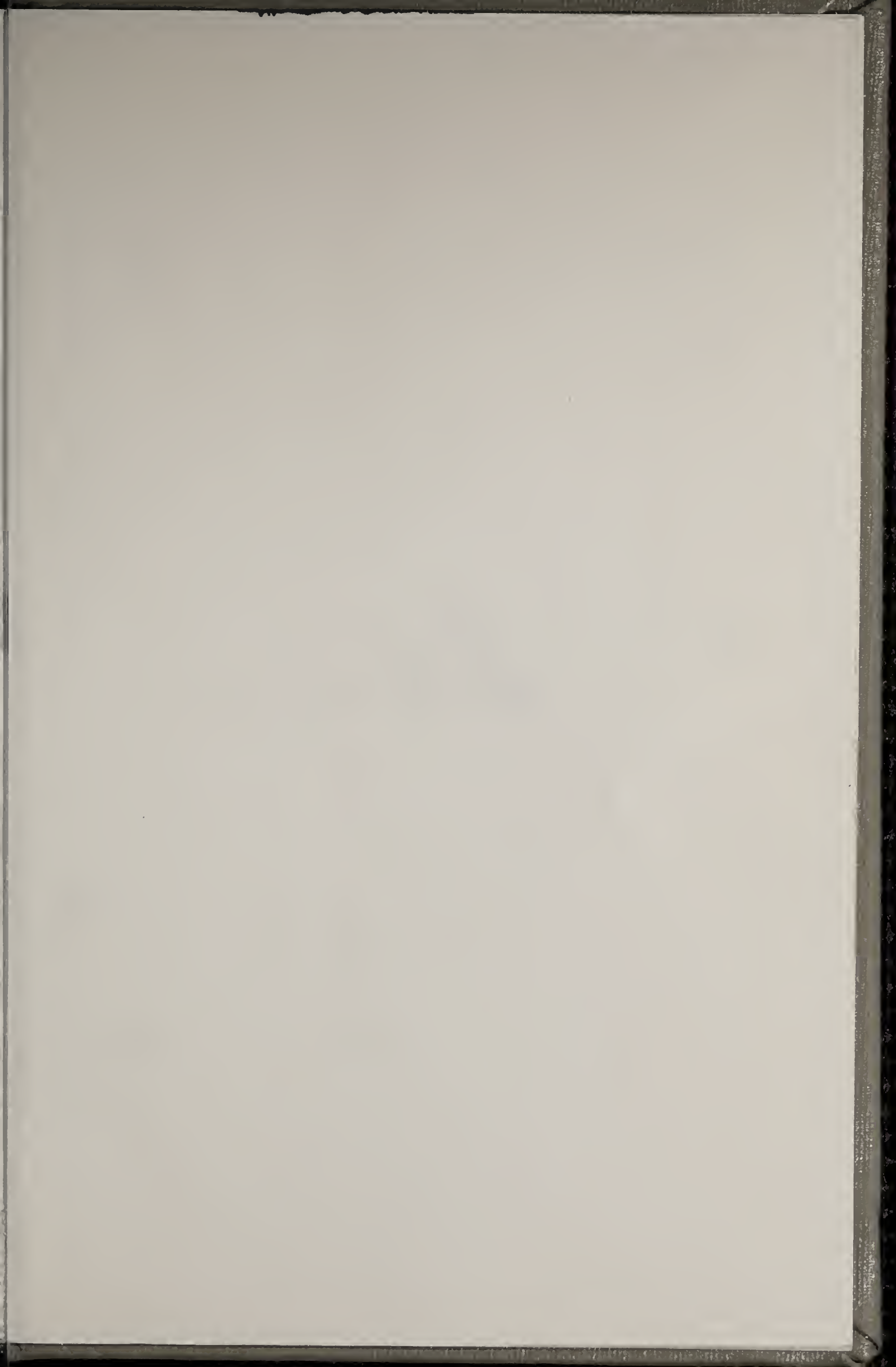
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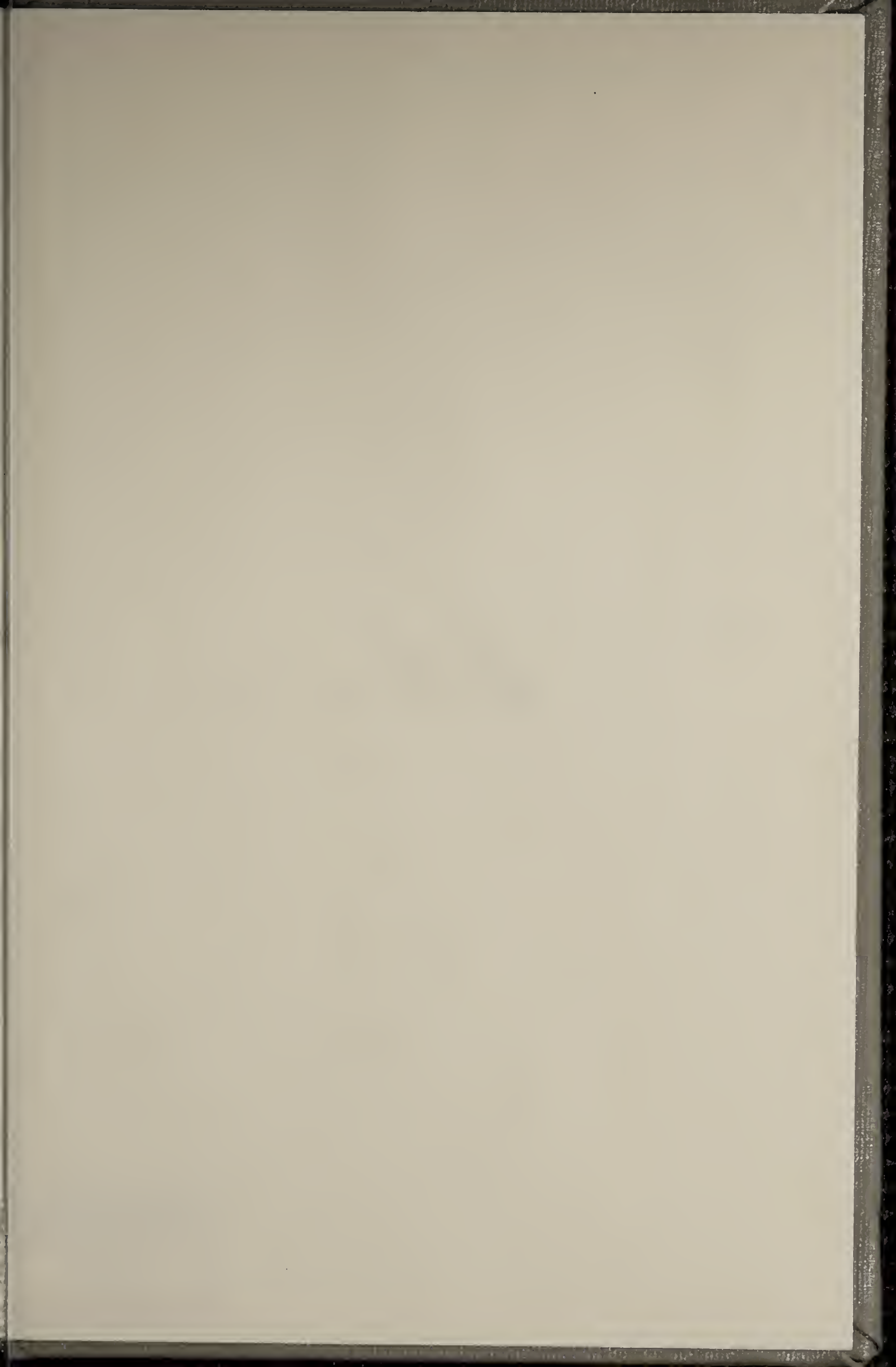
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